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No. 23

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## EDITORIALS & COMMENTS

### Why Rome?

**D**R. DELANY'S book,\* in which he narrates the stages that have led up to his acceptance of the Roman position—to what his publishers deftly term his “conversion to Catholicism”—is now ready, only about three months since the first news of his defection was published, and his resignation of his parish and his formal renunciation of his priesthood were made. The title of the book is also the title of this editorial.

Before we examine the book we feel that a question ought to be asked—and answered. The book has obviously not been written entire within these three months. It includes a good deal of detail, and the mere mechanical task of setting it into type, reading and correcting proof, and sending the forms through the press took some time. Not only does one know this from common knowledge of book making, but there is internal evidence of the same thing. Thus, Chapter IX, *The Primacy of Peter*, begins:

“Having arrived at this point in the writing of my book, I felt that it was not right for me to continue longer as rector of St. Mary's. Therefore I contemplated resigning from the rectorship on October 1, 1929, to take effect November 1” (page 145).

We agree with him as to what was “not right” and we appreciate his contemplation. At that stage, by his own statement, he had written more than half of his book while he was still rector of an “Anglo-Catholic” parish, was drawing a salary as its rector, was (according to the *Living Church Annual* for 1930) still functioning as an officer of the New York Catholic Club; is recorded, so late as May, 1930, to have been present officially at the diocesan convention of New York (*Journal*, Diocese of New York, 1930, page 48). In view of his then view (and ours) that it was “not right” for him at least to continue in his rectorship for some months after half his book had been written, though he continued to do so, will he say whether his closer approach to the source of infallibility in morals, as in faith, has afforded him a new light as to what his Anglican conscience told him was “not right” though he continued to do it? Was it, even according to his new light, *right* for him to do this?

For Dr. Delany has not followed the precedent of Newman in withdrawing from active duties as a priest for a considerable time in quiet retirement and study before taking a definite step that was incompatible with his official position. The first day of the diocesan convention which he attended as rector of his parish was May 13, 1930. It was “immediately after the close of the Diocesan Convention” that he called upon the “Catholic chaplain of Columbia University” and “told him of my decision” (page 231). He “*then* resigned from my parish” and “wrote to Bishop Manning renouncing the ministry of the Protestant Episcopal Church.” It was on the feast of St. John the Baptist (June 24th) that he was “received” (*ibid.*). Yes, this was quick work; very unlike Newman's slow process. But then, we recognize, Newman was never popular among Roman Catholics, and perhaps this up-to-date haste may better accord with the new ethics of a convert. In any event, Dr. Delany shows that he is no Newman.

**N**EITHER, as his book shows, is Dr. Delany one of those weak and perhaps fictitious characters who, changing from one “Church” to another “without notice,” deems it proper to refrain from criticism of the Church of his earlier allegiance after he has entered another or even before he has decided to do so. The first half of his book deals entirely with the causes of his dissatisfaction with the Anglican Church. Many of those causes do create real anomalies; but that that dissatisfaction with one's earlier position makes an opposite position right, when it had not been before, is curious logic.

One of his difficulties (page 23) is that certain men, unnamed, though he names a certain periodical, “either by direct invitation or by sly innuendo” “urge us almost daily to submit to the Pope.” We grant that such Romanizing conduct, on the part of a few ultra-partisans, is annoying. But its intrinsic value is less than that of a mosquito bite, and one does not remove to Italy for the summer because mosquitoes bite in New York. After many years of this Romanizing, those who are guilty of this conduct now have a convert, who took them at their word, to their credit. Perhaps some lingering sense of responsibility may sometime show them what

\* *Why Rome*, by Selden Peabody Delany. Dial Press, \$2.50.



they have accomplished, and what such Romanizing suggestions will sometimes do among sensitive people. But that any priest should really take such suggestions to heart and particularly that they should be attributed to "most of our ecclesiastical brethren" would seem incomprehensible. How does Dr. Delany know that "most" of his former "ecclesiastical brethren" were in sympathy with these Romanizing suggestions that proceed from a very few?

So also the various incidents in the history of the past few years are of varying value. Dr. Delany believes that Anglo-Catholics are a few misguided people living by themselves in a Protestant world. Even if they were, they ought to be big enough to stand it. It is a new idea in religion that majorities are necessarily right and that we must sacrifice everything to be with them. But how, then, does Dr. Delany account for more than twenty thousand people being registered members of the late Anglo-Catholic Congress in London, and as many thousands of them as could gain admittance being actually present?

The real explanation of Dr. Delany's curious change of front is stated in his own words: "I have lost my heart." He is discouraged. He sees that the inevitable conflict to which Churchmen are subjected is not over. He seeks peace, and he hopes to find it in Rome. We hope he may. There are others of us who prefer to await God's own time before seeking to enter the Church at rest.

DR. DELANY'S difficulties because of Anglican troubles are curiously insufficient as a justification for leaving his post. Besides his difficulty that somebody invited him to go to Rome, he is distressed because, "We are trying to live and act as Catholic priests when our ecclesiastical superiors, most of our brethren in the ministry, the bulk of the laity, and the general public regard us as Protestant clergymen." Well, who was it that, only a few months ago, wrote, in a popular magazine, "We Protestant ministers"? But the comment is greatly exaggerated. American priests have no such conflict with their bishops as English priests have with their State-appointed bishops. The great bulk of American bishops, and probably a good majority of all Anglican bishops, the world over, look upon themselves as, and intend to be, Catholic bishops. The same is true of most of the clergy, though perhaps not always of the laity. Many of Dr. Delany's troubles are similar to this. And remembering, what he himself reminds us of, that he came into the Church from the Presbyterians, and having in mind many of his difficulties as related in this book, we are strongly tempted to question whether Dr. Delany ever really understood the Catholic movement in the Anglican Churches. He seems to believe that he has stood almost alone as a representative of that movement. Indeed his publishers declare, in one of the "blurbs" on the jacket of his book, that Dr. Delany was "for many years the leader of the Anglo-Catholic party in the Episcopal Church." Of course Dr. Delany is not responsible for that statement, but it shows, notwithstanding, what impression had been gained by his publishers as to the subject of the biography which they were promoting. Incidentally, the same publishers have, in their advertising, consistently referred to their author as "Bishop Delany." The good doctor will appreciate the subtle joke involved in this characterization, if his publishers do not.

Now we hope we are not intruding into personalities when we say that Dr. Delany never was entitled to be known as "the leader." As associate rector to one of the true leaders in the Church for a number of years, Dr. Barry, Dr. Delany was thrown into close contact with

such a leader. Even Dr. Barry would have repudiated any suggestion that he was "the leader." But when, owing to Dr. Barry's lamented ill health, he was obliged to resign the rectorship and to retire from active work—we still cherish the hope that that necessity is only temporary—it is no secret to say that Dr. Delany did not succeed to Dr. Barry's true leadership. He mentions the date of his election to succeed Dr. Barry as January 1, 1929. Only a few months, therefore, had elapsed before he was planning to renounce his priesthood and seek admission to the Roman Church. We think Dr. Delany would himself deny that he was, in any sense, such a leader as his publishers have advertised. He was much more of a leader when, fifteen years earlier, he was Dean of the Cathedral in Milwaukee. Perhaps if he had remained there, where he was doing good work, he might have become a national leader among Anglo-Catholics—one among others. But New York has not, in our day, been conducive to the development of Anglo-Catholic leadership, and it did not thus develop Dr. Delany. We find numerous paragraphs in his book to bear out our hypothesis that he never really understood the Anglo-Catholic movement. St. Mary the Virgin's, as a parish church in New York, has developed an *ethos* all its own and has marked differences, especially in its services, from Catholic parishes in general. It is a good *ethos*, worthy of a great parish, but it involves no criticism when we say that not many Catholic parishes have followed its precedents or developed the same *ethos*. Its associate rector, therefore, scarcely had the opportunity to become a recognized leader before his independent rectorship began—and in the brief term of the rector from 1929 he did not achieve such preëminence. Once more we must recall that it is not Dr. Delany, but his publishers, who make this unjustifiable statement; and we shall expect that, Dr. Delany's attention being called to it, he will demand that it be omitted from future editions.

But Dr. Delany has had a good reputation as a hard-working, useful priest, and we do not need to think of him in a more exalted way, to regret exceedingly that he has thought it right to renounce that priesthood.

IN ORDER to do justice to the frequent clashes between Catholic and Protestant ideals in the Anglican Churches of the United States and England, which have largely caused the conditions and incidents which have disturbed Dr. Delany's peace, we must have a much broader appreciation of English history than Dr. Delany has displayed.

Nobody—not even Dr. Delany in his state of increased enlightenment in the Roman fold—questions that the Church of England was a part of the Catholic Church prior to the sixteenth century. The various happenings of that century have been variously interpreted. Anglo-Catholics especially, but many other Englishmen as well, have studied the evidence and concluded that nothing that then occurred broke the organic connection between the national and the general Church. But Roman Catholics, especially within the last century, have maintained the contrary. At one time the Anglican Churches stood alone in maintaining, as at all times they have done, their organic Catholicity, though within the last few years most of the Orthodox Eastern Churches and the Old Catholic Churches of Europe have carefully examined the evidence and have formally given their opinion in favor of Anglican orders and the continuity of the Anglican Church. But there are just enough Anglicans, most of them Protestant partisans, who take the Roman view of Anglican his-



tory, to perplex the plain man as to the facts. It is this sort of partisan who has opposed every sort of revival of Catholic customs in the Anglican Churches since the Catholic movement of our own day began. When we apply the term Romanizer to such partisans we do not imply any evil intent upon their part, but only that their continual cry of "Romish" as applied to Anglican Catholics is psychologically the greatest incentive to these to abandon historic Anglican Catholicity for Romanism. Dr. Delany clearly reveals the power of such suggestion in his own case, and it has been a conspicuous factor in other cases. Certainly there was enough necessity for a thorough reformation of the whole Church in the sixteenth century to justify that reformation on thoroughly Catholic grounds, and the Council of Trent, as well as the sixteenth century movements in England and the continent of Europe, recognized the necessity for it and was a real factor in accomplishing it. But there have always been extreme partisans of the Reformation who confused Catholic reform with Protestant excess, and the ascendancy of the German rulers in England from the time of William and Mary, with the consequent withdrawal of the Non-Jurors, the packing of the episcopate and high offices of the Church with German religious sympathizers, the consequent change of attitude in the Convocations and then their entire suppression, gave all the advantage to the German Protestant party—an advantage that continued until the revival of Convocation and the rise of the Oxford Movement in the nineteenth century.

It is not strange that a Presbyterian, even after he has entered the Church, does not easily obtain that perspective, without which the twentieth century problems of the Anglican Churches are wholly incomprehensible. Dr. Delany's book clearly bears out our feeling that he never really understood what those problems involved, and his progress from Presbyterianism to Romanism is, therefore, quite understandable. We regret exceedingly, however, that in his recent sympathetic study of Romanism he did not, rather, study and master English ecclesiastical history so that he might, at least, have secured a clear understanding of what was involved in the Anglican form of Catholicism, whether or not he might ultimately have abandoned it for Romanism. And such a study and such understanding is the bulwark upon which we must depend when others are tempted to succumb to like taunts of Romanizers. The Anglican position and Anglican orders, which once had no defenders outside the Anglican Churches, have now been accepted by all the Catholic communions of the world except Rome, so that it is the Roman communion now that is isolated and alone in the Catholic world, where once it was the Anglican communion. Defections from the Anglican position are therefore more inexcusable and illogical today than they have ever been before.

FOR the rest of Dr. Delany's book, it is the usual Roman propaganda. Why every Anglican going to Rome immediately forgets the distinction between the Roman primacy, which is primitive and would undoubtedly be accepted by the whole Church to this day if it had not been abandoned by its friends for the later and more vulnerable doctrines of the Roman supremacy and Papal infallibility, passes our comprehension. Dr. Delany undoubtedly understood that distinction once, but his book shows no gleam of his recollecting it today. Does he really think that the rest of us are so gullible?

Dr. Delany has, undoubtedly, disappointed us, but he has not lost our good wishes for him in any state of

life into which it shall please his new superiors to call him. Happily it is no duty of ours to sit in judgment upon him in this present juncture, and we make no attempt to do it. He says he has "lost his heart" and we can see that such is the case. We hope that he may regain it in his new relations.

In spite of his book we still ask in bewilderment: Why Rome?

NEWS of the death of Bishop Leonard, fourth Bishop of Ohio, was published in last week's issue but came to us too late for editorial mention.

Bishop Leonard was one of the few men who were, at the same time, scholar, administrator, and saint. All three types are needed in the Church, but when we reflect how few men are able to achieve leadership in all three of them we recognize what a unique figure he has been. He had attained to seniority in the American episcopate and thus would have been the Presiding Bishop under the old order. Indeed it was widely reported, after the death of Bishop Murray, that he would have been elected to that position if he had not said emphatically that he would not accept it. The infirmities of old age had so increased upon him that it would have been unreasonable to add to his duties. Consecrated in 1889, Bishop Leonard went to a diocese that had been chiefly distinguished for partisanship, and in a very few years he had relieved it from that stigma. People talk of the small degree of power that is vested in an Anglican bishop. Bishop Leonard's life in the episcopate demonstrates that it is by consecrated personality and not by power that a bishop's best work is done and that such personality is more effective than power. Few men have wielded such benign influence as did Bishop Leonard and the Church on earth is poorer for his removal.

God give him life eternal and grant that perpetual light may illuminate him.

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# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## THE PITY OF THE LORD

*Sunday, October 5: Sixteenth Sunday after Trinity*

READ Psalm 103:13-18.

WE DO not care for pity as it is commonly understood among us. It implies a sense of superiority and sometimes borders on contempt. The pity of the Lord is not like that. Rather is it like the emotion of a mother as she looks at her little child, and with a throbbing heart of love realizes the child's helplessness and her own desire to guard and care. So God looks upon us, and seeing our need His compassion for us and His divine desire to help lead Him to reach out His arms and take us under His Fatherly care. The Church is composed of many weak children, and the Lord's pity extends to them His blessed arms of love and promises to lead them into all truth and to defend them from all harm. The Church cannot continue in safety without His succor.

*Hymn 469*

*Monday, October 6*

READ St. Matthew 16:13-18.

UPON the rock of St. Peter's great confession—"Thou art the Christ, the Son of the living God"—Jesus Christ builded His Church. She is "founded upon a rock but planted in the sea," and therefore exposed to dangers. The gates of hell cannot prevail against her because Christ's pity cleanses and defends her. The Church is the Bride of Christ (Revelation 21:2). But she is not perfect because she is composed of imperfect people, and so she is to be sanctified and purified (Ephesians 5:25-27). When we speak of the "Holy Catholic Church" we think of her as she will be when the divine and pitying love has cleansed her, and we love her and rejoice in her heritage even while we study her history through the centuries and learn how Christ has kept His promise to pity and defend. It is this knowledge that makes us thankful that we are members of the Church and eager to hold the Faith which has come down to us from Christ Himself.

*Hymn 473*

*Tuesday, October 7*

READ St. James 5:10-11.

PITY does not imply a taking away of the trials of life, but rather a love which shall bring from them a blessing. As we study human life we find that difficulties and troubles when patiently endured draw us nearer to God. So the history of the Church shows us how her trials and tribulations have been the means of bringing to her strength and steadfastness. "The blood of the martyrs is the seed of the Church." With a scornful wonder men have seen her sore oppressed. Councils and reformations have tested her loyalty to her Lord. Today even, the troubles in Russia and China make us pray anew that pity may cleanse and defend, and we know that in the end the fire will not destroy nor will the waves overwhelm. Faith in Christ's promise must be a part of the Church's holiness.

*Hymn 536*

*Wednesday, October 8*

READ Hebrews 2:14-18.

THERE is something precious in that word "succor." It implies the nourishment which "pity" calls for. It suggests relief coming when the battle is fierce and men's hearts fail them for fear. That is a fine idea which the artist had in a mural painting in the Boston Public Library. The Children of Israel are represented in great distress, kneeling and praying, and above them comes reaching out a great Hand to cover them—the Hand of God. This summer I have seen a Christian woman, suddenly bereft of husband and daughter and herself lying on a bed of pain, and her faith has been like the sun

shining upon a troubled sea. So will Christ always nourish and inspire His Church and His children.

*Hymn 236*

*Thursday, October 9*

READ I Peter 2:8-15.

IF THE Lord has pity for us we ought also to be pitiful toward others. The Christian spirit calls for love, and love is always sympathetic, counting the sorrows and needs of others as if they were our own. One sometimes wonders whether there is that courtesy of thought and manner in our mutual relations in these modern days when we are brought into close contact with multitudes of people, and criticism is so common and words and deeds are apt to be brusque and heartless. If we realized how many there are who long for a word or look of sympathy, how many lives are burdened, and how underneath a calm expression there is often a crying spirit, we would try to help by a kind deed. Christianity, named for the Christ, should make us tender in manner and kind in judgment, and lead us to be what we ask God to be toward His Church. Indeed, even in the Church we need a courtesy and a sympathy toward those who differ from us. Love should be "without dissimulation" (Romans 12:9).

*Hymn 503*

*Friday, October 10*

READ Isaiah 63:7-9.

IT WAS the pitying love of God that led him to plan for the world's salvation, and it was with a divine and infinite compassion that our blessed Lord lived among men and died upon the Cross. In the fulness of our gratitude and in the reverence of our worship it may be that we forget the love and sympathy of Jesus Christ which caused His heart to break—for it was of a broken heart that He died. All our devotion and all our prayers should be inspired by that marvelous love which brought the Son of God from Heaven to be the Son of Man on earth. And when we recall how almost our Lord's last words were an appeal to St. Peter (and through him to us): "Lovest thou Me?" may we not with sincere hearts and with humble words make the burden of our prayers, both private and in the church, "My Jesus, I love Thee?"

*Hymn 234*

*Saturday, October 11*

READ St. John 15:9-11.

CONTINUED pity," reads our collect. It is not once for all but daily and hourly all through the years of human experience that the Church needs and receives the divine pity to cleanse and defend. It is the constancy of God's love and care that must impress us as we meditate upon it. "Day by day the manna fell," and so day by day the dear Lord's pity and help are needed and given. It is the wonderful and unfailing grace that becomes the comfort and joy of the Christian life and of the life of the Church. Nature declares it, but we forget her message. Christ spoke it in that blessed word, "Lo, I am with you alway," but we are apt to ignore His presence. Yet what joy comes with the realization that we can abide in Him even as He abides in us, and that the cleansing and defending can never fail so long as we are loyal! It is the abundant life, the true life, the life of which Horatius Bonar wrote: "Now I live in Him!"

*Hymn 242*

Dear Lord, I need Thy continual pity, for it is my life. And Thy Church needs it, for so only can she show to the world Thy manifold wisdom. I thank Thee for this unceasing care, this purification and defense. Grant me grace to accept, and may Thy Church through Thy loving guidance spread Thy blessed truth until the whole world shall acknowledge Thee. Amen.



# Women, Men, and Churches

By the Rev. S. D. McConnell, D.D.

Author of "History of the American Episcopal Church," etc.

A T CHURCH on a recent Sunday I noticed there were four times as many women as men present. I have been so accustomed to this phenomenon that it made no impression. Was it not always so? Was it not natural? Who would expect anything different? But suddenly I was moved to ask, Why is this? Was it always so? And what does it signify in the realm of religion? A facile explanation would be that women are better naturally and therefore it is to be expected that they would be more attracted to places of worship than men. Whether they are "better" than men is an open question and depends upon the standard of goodness applied. In any case the question is not relevant.

Before setting out to explore the meaning of the phenomenon I looked about for some contemporary facts. It happened that it was in an Episcopal church that I made the count. On Monday at the Ministers' Meeting I asked the pastors of the other churches how it was with them. They seemed at first rather surprised at the question. They had always taken the situation as normal, in the nature of things. They all agreed in general as to the female majority but differed in their estimate of the proportion. The Presbyterian said, about two to one. The Baptist and Methodist said, about three to one, counting all the services of the week. In the Episcopal Church I know myself that it is much larger. The following Sunday I went to two Masses in a Roman Catholic church. So far as I could judge the sexes there were about equal. All this led me to ask, Is the situation new? and, Is it peculiar to Protestantism?

There is no doubt it is relatively recent. There have been periods when the attendance at Protestant churches was very meager. In the first quarter of the last century it was pitifully small, but so far as appears there were as many men as women. During the next quarter it recovered with a rush. During the last half of the century—which by the way my memory covers—church attendance was probably larger than it had ever been. And there were as many men as women. Then the attendance began to fall away and is steadily falling. Many explanations have been proffered, the bicycle, the automobile, the change in popular psychology and social habits since the war, and the like. No doubt the explanations are valid so far as they go, but they are not convincing. So far as these influences have affected the situation they have probably affected men and women alike. They do not explain why the Protestant churches have become women's churches. The subject is interesting. In primitive and medieval times women got little if anything from the Church. The Church did not like them and feared them. Any one has but to read the early Fathers and the lives of the medieval saints. The ascetic dualism which obtained from the first allowed to woman as little room as possible. A medieval saint was exalted here and there, but her sanctity was deemed all the more miraculous because she was a woman. During eighteen centuries the Church was a Church of men and for men. St. Paul's injunction that "women shall keep quiet in the church" was deemed as proper and in the nature of things. Now Protestantism has become preponderately a society of women. Why?

CAN IT be that the charge brought against Christianity from the first, that it is a religion of women, is becoming justified? Its enemies have always asserted this. Nietzsche was not the first or the last. Can it be that after all these centuries its essential effeminacy is beginning to appear? In any case the voice of the Protestant Church is becoming less and less heeded in the affairs of men. I think the situation is due to two changes which have taken place: the one a change in Protestantism; the other a change in woman. For as to her it is not true "*que plus elle change plus elle est la même chose.*" During three centuries following the Reformation, Protestantism was doctrinal and made its appeal to the intellect. During

that time the Confessions of Faith and Articles of Religion were formulated. This was work for men. Women took little interest and no part in it. John Knox called their meddling "That Monstrous Regimen of Women." Religion, church, theology was man's chief preoccupation. The sermon was the thing. The pity which we throw back upon them for having to listen to their two-hour pulpit arguments is all thrown away. They got precisely what they went to church for, and they liked it. But the woman did not like it. She would like it still less now that both she and the times have changed.

That the modern woman is in many ways unlike her grandmother needs no argument. But this difference shows itself in some unexpected ways and places. It is not her dress, her vote, her cigarette, her club, her business, her soul has been modified. Of course she has remained bound within the exigencies of her physical nature, though she may regret the necessity, but her spirit is different. This is especially true concerning her attitude toward religion. She damns St. Paul as heartily as her grandmother approved of him. Shall she then go to church where the Apostle is read and honored? The answer is, she does go—twice as numerous as the men do who in their hearts believe that Paul was right. Again, why?

One of the greatest revolutions in human history has occurred in our time. It is the change of the status of woman in the social and political order. It is far more momentous, for example, than that from monarchy to democracy. Previous political revolutions have been only changes of weather; this one brings in a change of climate. It may be that she will not use her right to vote very often. All the same it is there, an incalculable force, ready for exercise at any juncture. All political movement must be plotted with regard to it.

However, it is with her effect in the religious and ecclesiastical sphere that we are concerned. To her all things have become new. She is for the first time self-conscious, free. Being so she looks at the tumultuous procession of human affairs and wonders at what point she may find an entrance advantageously. She finds she can force her way into business, not easily, but she can do it. The professional door was open to her—*non obstat*—but she was greeted so coldly that she hesitated. Nor is she any more welcome in politics. The leaders will be very polite and will flatter her with ornamental places, but she feels herself an outsider. But the Church, ah, the Church, there is a field, fertile, attractive, and where the occupants seem to welcome her with enthusiasm. Here she has well nigh taken possession. For her it supplements or rather coalesces with the "Social Service" work into which she has gone so earnestly. Indeed it is not easy to see where the social emotion ends and the religious impulse begins. In many quarters it is maintained that there is not and ought not to be any distinction, that religion is, in the last analysis, social solicitude. She has in the meantime been largely released from the burdens of domestic labor. Thus she finds in Church work the easiest and most alluring field. The Sunday school is wholly in her hands. She forms guilds, societies, organizes suppers, festivals, rummage sales. The missionary work of the Church is practically all done by her. In probably more than half the parishes the minister is dependent upon her work for his salary. She votes at the annual parish meeting and has a seat in the vestry or board of elders. She is a delegate to councils, assemblies, conventions. She preaches and in some places she is an ordained pastor and administers the Sacraments. She constitutes two-thirds of the church's congregation and does four-fifths of its work.

THIS BEING the case we cannot escape the question why she should be debarred from any ecclesiastical function or office from vestryman to Pope. Why should we not frankly adopt an ecclesiastical XIX Amendment, "The right of the (church member) to (office) shall not be denied to the (church



member) on account of sex"? There is only one logical answer possible to this question. History may be against it; tradition may be ignorant of it; prejudice may revolt at it; all that does not matter. Human movement is not controlled by these authorities. The acceptance of the postulate that the sexes are equal for every purpose except such as is physically impossible for each must in mere logic open to women every office from Priest to President.

Nevertheless, logic is not everything. By logic we should all be damned; but we look for better things. It is not an academic question but a practical one. It should be determined not by consideration for women or for men as such, but by the good of the Church. Shall women be officially admitted to the office of Prophet or Priest in the Church of God? So far the matter is in the hands of the men of the Church, inasmuch as they hold the legal power to admit or refuse. If they be convinced that the women who now fill the Church and do its work seriously want it they may not oppose. They are too good natured. They were too good natured to refuse the XIX Amendment. It may be they are too indolent, but they are not the less religious. In their hearts they believe that women are better than they, and may be willing to leave the Church to their guidance. But their habit is to stay away from any thing they dislike. There are very many who would not raise their voice in protest at sight of a woman in the pulpit or at the altar, *but they would stay away*. This is the danger. The women who are forward in the claim for this "right" do not understand this. A very few women want it. Most of those who are now doing the bulk of the Church work regard the whole agitation with distaste. They are glad as they have always been to follow the Master and minister to His needs but they have no wish to be numbered with the Twelve.

The Protestant Church has already become effeminized enough. Whether it be because men go to it less or women more it is clear the balance has shifted. The activities of the Church have begun to show it—i.e., it manifests in speech and action those qualities which all agree are more characteristic of women than of men; in "Missions" perhaps, more obviously than elsewhere. Here an emotional and uncalculating enthusiasm controls rather than a sober and conscientious counting of duty and responsibility. It may be replied that the missionary impulse is by its very nature uncalculating and may not count cost. This is true for the individual who acts at his own risk but is not true for an organization involving its members. It leads to accepting impossible obligations, a thing which men dread and women regard lightly. It leads the Church also into dangerous commitments to "Social" and politico-moral movements which men look upon with distrust—peace societies, world tribunals, prohibition, and the like. Why is it that the Protestant Church's word is heeded in the world's affairs less than it once was or that of the Roman Church today? May it be that the one is the voice of women and the other the word of men?

We all—good women most of all—wish men in the church. All are pleased at the report of any service at which "so many men were present" or when in a confirmation class "there were as many men as women." A woman's church will not draw men. In this it differs from every other society.

### A GOOD RESOLUTION

If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His soldiers are under marching orders always. They are commanded to "Go!"

If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ.

Resolved: I do believe in greatly increasing the present number of missionaries; therefore, I will increase my former offerings to missionary work.

—*Missionary Review of the World.*

## ADVENTURING WITH CHRIST

A Program for the Children of the Church, sponsored by the Department of Religious Education, Province of the Mid-West

BY VERA L. NOYES

**I**F YOU used it a year ago, you need no further proof," writes E. E. Piper, in a letter to the clergy of the province of the Mid-West, regarding the fall mission for children, "The King's Henchmen," the third unit of the program *Adventuring With Christ*.

**Why is it?** From time to time a need and a remedy meet. The great need is—revitalize the Church school program. The remedy—adventuring with Christ. The Church is in need of a Christian Crusade to stir the emotions and the imaginations of her children to grow spiritually, and also to reach out for more children who are now unchurched.

**What is it?** The program, *Adventuring With Christ*, consists of two emphases on the Church's mission to childhood and youth: one, a children's mission, during some convenient week in the fall, and the other, weekly services during Lent.

**What is it intended to do?** The program aims to bring others to Christ and the Church, to increase the enrolment in Church schools, to stimulate enthusiasm in leaders, and to deepen the devotional life of children.

**How has it worked?** One has only to refer to the results given in the explanatory leaflet to be convinced that the progress captivated children and gave them a religious experience which was real and satisfying. The Rev. Vernon M. Lane, of the cathedral at Fond du Lac, sums up the results as follows: "More spiritual children, more interested parents, more inspired parents, and more hopeful clergy."

**Where has it worked?** This movement has swept from the Atlantic to the Pacific. Reports from the diocese of Chicago, which held first place in the number of missions held, show that the program worked in many different types of parishes. The Rev. H. L. Cawthorne of St. Luke's Church, Chicago, writes: "The effect of the mission on a handful of underprivileged boys and girls of the west side was splendid and the children will never forget." The Rev. H. H. Heard of St. Andrew's, Farm Ridge, Ill.: "Despite cold weather, ice and snow, a group of children traveled far over country roads to our rural church."

**What is the Theme for the fall of 1930?** "The King's Henchmen" is the title for the fall mission, and the theme is winning children to Christ and the Church.

**What materials are needed?** The output of material has been conservative and yet it gives an opportunity for choice according to needs. It is sold at a nominal price. The order blank includes an Explanatory Leaflet, the Missioner's Manual, the Child's Card, the Henchmen's Button, Teacher's Prayer Card, Parents' Prayer Card, Decalcomania Transfers, Poster in color for publicity purposes, Poster patterns to illustrate instructions, Hymn Cards, Picture Lists, and an illustrated booklet, *Prayer Corners in the Home*. It may be ordered from E. E. Piper, 63 E. Hancock avenue, Detroit, or one of the Church book stores.

**Who is Responsible?** The *Adventuring With Christ* program has been developed by a special committee of the department of religious education of the province of the Mid-West. Special mention should be made of the able leadership of E. E. Piper, Mr. Piper is now in his tenth year as superintendent of religious education of the diocese of Michigan. He is an authority on religious education and his counsel is sought not only in the Episcopal Church but also in "international" groups. The Rev. C. C. Jatho has given generously of his plans of children's missions which he has developed and used in his own parish work for some time. The Very Rev. Maurice Clarke, dean of the cathedral at Marquette, recently director of religious education of Southern Ohio, had made a distinct contribution in that phase of the program which has to do with the devotional life of the child. The Rev. E. S. Chauncey of Trinity Church, Columbus, Ohio, has written a booklet, *The Parent and the Child*. It has had a wide circulation and filled a real need of parents. Miss Virginia C. Zimmerman, secretary for religious education in the diocese of Ohio, has been in charge of the music, and Miss Vera L. Noyes, supervisor of religious education in the diocese of Chicago, has produced the illustrative material.



# Sidelights on Lambeth

The Summer's Ecclesiastical Events as Seen by a Bishop's Wife

By Sarah S. Ivins

ALTHOUGH not officially connected with the Lambeth Conference, one of the most striking and picturesque events of the summer was the thanksgiving service for the preservation of the cathedral at St. Paul's on June 23d. For seventeen years parts of the cathedral have been closed while workmen strengthened the supports of Wren's mighty 32,000-ton dome, and otherwise restored the fabric of the church. The service did not begin until noon but our cards of admission read, "To be seated by 11:15 A.M., at latest." They also read "Morning dress or academic robes," which indicated in advance the colorful spectacle that awaited us. "Seat in south transept," meant the possibility of a good view of the nave and chancel if we arrived early enough to procure good seats. Accordingly about 10 o'clock we drove up Ludgate Hill, through streets gay with flags and bunting.

Seated in the cathedral there was an opportunity to dwell on its long history and to realize, as never before, our own heritage in the continuity of English Church and national history. Even back to the times of the Romans, tradition indicates the existence of a Roman temple on this spot. Authentic records begin with the seventh century when Bishop Meletius founded a church here which was endowed by Ethelbert, King of Kent. Since then several churches have been built on the site, for fire has often worked havoc in London. Old St. Paul's must have been a magnificent edifice, towering over the city, not so shut in as now by encroaching buildings. Here Wycliffe was tried for heresy, and here Tyndale's New Testament was publicly burned. Money changers also invaded its precincts, and like the Temple of old it had to be cleansed. This was most effectually done by the great fire in 1666. The present cathedral is the crowning achievement of Sir Christopher Wren, that noted architect who raised London, like a phoenix, from the ashes of the Great Fire. His memory is preserved in the epitaph on the portico over the north door, which concludes with the words "*si monumenta requiris, circumspice.*" Unfortunately he did not have the foresight to realize the inroads that would be made by sewers and underground railways that would cause the clay subsoil beneath the cathedral to settle and endanger his magnificent dome.

St. Paul's is outstandingly the national church of England, and its walls enshrine not only memories of Church history but of national life and culture. Wellington, Nelson, and Gordon are buried here, heroes of the army and navy; as are Reynolds and Turner, two of England's many great painters. Florence Nightingale, the great nurse and humanitarian, is immortalized by a memorial in the crypt.

AS THE congregation gathered, glorious sunshine was flooding through the stained glass windows and playing about the mosaics and galleries. In our transept were seated the press, and wives and families of overseas bishops, American and English colonial, among them the striking figure of the wife of the Bishop of Dornakal, in her native Indian costume, and the wife of the Bishop of Nigeria. Life is not easy for these women who stand shoulder to shoulder with the bishops in the outskirts of the Empire, in Australia among the bushmen, in New Zealand, in Borneo, and the islands of the sea. In striking contrast was the congregation gathering in the nave of the cathedral where the dignitaries of England came to join in thanksgiving. It was a wonderful assembly, field marshals, admirals of the fleet, ambassadors of foreign countries, peers, commons, and ministers of state, all in uniform or ceremonial garb. Earl Beatty, the Marquis of Crewe, Earl Beauchamp, in gold robes, and Lord Brentford were conspicuous among those entering. There was a stir as the Prime Minister and members of his cabinet took their seats. Everywhere was color. Robes of crimson, of black faced with crimson, long trains, gold chains, orders of merit, all lent color and dignity. Barristers in wigs, some covering the entire

head, and some smaller ending in queues at the back of the neck, attracted the eye. The organ pealed forth in joyful jubilant tones, and in the intervals the chimes broke in upon our ears as they carried their happy hymns of thanksgiving far out over the city.

At 11:30 there was a hush. The organ changed to a dignified march and the entire congregation rose to welcome the simple procession of workmen, who came marching up the aisle, two by two, clad in their best, past the Prime Minister of the Labor government, escorted by the clerk of the Public Works, to the sound of trumpets to seats not far from those of the King and Queen. It was perhaps the first time in history that workmen have been so honored, and all were impressed by its significance.

A few minutes later another solemn procession came down the aisle with proper escort and music. This time it was the bishops, who entered from the crypt where they had vested in scarlet robes, with here and there an American bishop, conspicuous because of the somberness of his black chimere. Over a hundred of them, among them the black Bishop of Nigeria, the Indian Bishop of Dornakal, a Chinese and a Japanese bishop, proceeded up the aisle to their places in the choir.

Another interval and the procession of the Bishop of London and the Dean of St. Paul's with the canons residentiary and other cathedral clergy, accompanied by the choir, moved to the west door to await the arrival of their Majesties. Full vestments were worn, new for the occasion, the canons of one group all wearing copes of the same design, magnificently embroidered, the minor canons wearing copes of a different but uniform design. Presently the Bishop's chaplains returned, bearing his mitre and crozier, and took their places at the right side of the steps leading to the choir. Following them the Lord Mayor's escort entered and assumed a similar position at the opposite side of the choir steps.

MEANWHILE, an interesting ceremony had taken place outside. Whenever the King enters the City, as the old portion of London is called, he is met at Temple Bar by the Lord Mayor and presented with the great Pearl Sword of the City, giving him official permission to enter. The streets were thronged with people gathered to watch the ceremony. The procession advanced toward the cathedral and the shouting of the crowd penetrated to the waiting congregation. Again the organ pealed forth, accompanied by the roll of drums and the fanfare of trumpets, the congregation rose, and the choir singing, "*Blessed City, Heavenly Salem,*" moved down the nave, followed by the college of minor canons, a verger, the prebendaries, the suffragan bishops, the canons residentiary, a verger, the sheriffs, including a woman sheriff, the Lord Mayor, resplendent in a crimson robe, ermine collar, and massive gold chain, bearing aloft the massive Pearl Sword of the City, the King supported by the Bishop of London, and the Queen accompanied by Dean Inge. Other members of the royal party included the Prince of Wales and the Duke of York, Princess Mary, the Countess of Harewood, the Duke of Connaught, Princess Beatrice, and others. As soon as their Majesties had taken their places at the high-backed seats, upholstered in scarlet, and the Lord Mayor and sheriffs had been escorted to their stalls, the choir and congregation joined in singing, "*God Save Our Gracious King.*" As this was the first time the King had entered the City since his serious illness it was an eventful moment, one full of real joy. Dean Inge read the bidding prayer and the service proceeded, simple but dignified.

For his sermon the Bishop of London took the text, "This is the day which the Lord hath made. We will rejoice and be glad in it," dwelling on the thankfulness at the restoration of the cathedral, joy at having the King with us restored



to health, and appreciation of the hold St. Paul's has on the hearts of the English people. A feature of the closing of the service was a festival *Te Deum*, composed for the occasion by Dr. Stanley Marchant, organist of the cathedral.

The service over, outside the cathedral footmen had lowered the hoods of the royal landaus and amidst the acclamations of thousands the royal party and dignitaries drove away.

THE following Sunday saw a very different service, but one equally impressive, the opening service of the Anglo-Catholic Congress at Stamford Bridge. Never before has there been an opportunity for the whole Congress to gather together for divine worship, and a congregation of fifteen thousand waited in impressive silence for the service to begin. Stamford Bridge is a football field which the efforts of five hundred stewards had converted into an impressive open-air cathedral. Altar frontals, especially painted, adorned the large altar, furnished with huge candlesticks and crucifix. Noteworthy among those given special places on the field near the altar were the Abbot of Pershore and the heads of all the great Religious orders in the Anglican communion. One hundred nuns represented the women's orders, and hundreds of acolytes formed a procession of their own. Nurses in uniform, boy scouts, girl guides, soldiers and sailors, thronged to their places. Invalids in wheel chairs sat in the blazing sun to join in worship. The procession of some sixteen or eighteen bishops with their chaplains entered and took their places at thrones provided for them on the gospel side of the altar.

Particularly impressive was the procession of Eastern bishops: the Pope and Patriarch of Alexandria; the Archbishop of the Jordan, representing the Church of Jerusalem; the Bishop of Novi-Sad, representing the Church of Serbia; the Metropolitan-elect of Paphos, representing the Church of Cyprus; and the Commissary of the Patriarch of Antioch; each followed by his own deacons and servers. As they took their places the interest of the congregation became intense for in every mind was the hope and prayer that some definite progress might be made for the reunion of at least two branches of Catholic Christendom.

The Mass proceeded with the dignified, stately, and reverent Bishop of Nassau as celebrant, whose powerful voice carried the words of the Mass to the ears of the farthest worshipper. The music of the liturgical choir could likewise be heard across the field. Nothing marred the solemnity and beauty of the service, while the hush of the congregation was so intense as to be awesome. There is a white heat of religious fervor among Anglo-Catholics in England, notably among the laymen, that so grips the souls of all that we felt we were undergoing tremendous religious experience.

At the close of the service, as the procession passed out, all knelt to receive the blessing of the Bishop of Nassau. The Greek bishops had remained in their places, and after a few moments the Patriarch of Alexandria slowly and solemnly proceeded to the altar for prayer, and in turn the Greek bishops passed out, the congregation again kneeling for the blessing of the Pope and Patriarch of Alexandria.

It was a privilege to hear and meet some of the speakers and leaders of the Catholic movement: the Earl of Shaftesbury, whose family stands for so much that is fine and philanthropic in English history; Lord Halifax, the English leader in the Malines Conversations, who in spite of his advanced age spoke with great strength and conviction; the Bishop of Durham, arguing for disestablishment with close logic and wonderful command of language; and Lady Cynthia Colville, lady-in-waiting to her Majesty the Queen.

ON SATURDAY, July 5th, came the service for the reception of bishops and archbishops attending the Lambeth Conference at the Cathedral Church of Christ, Canterbury, the official opening of the Lambeth Conference. Again the weather favored us and we left London on special trains, arriving at Canterbury in time to wander about in the cathedral before luncheon. There was the same feeling of continuity and possession as at St. Paul's. As we passed through the town, memories of the Romans and Saxons came to our minds, and it is gratifying to a woman to remember that St. Augustine's mission to England was furthered and aided by a woman. Queen Bertha, wife of Ethelbert, King of Kent, was a Frankish princess before her marriage, and was a Christian. When she came to England she brought with her a staff

of priests and built a church on St. Martin's Hill. On Augustine's arrival he found the King so friendly to Christianity that in one day he baptized the King and ten thousand of his subjects.

Nor is St. Augustine alone in greatness in the annals of Canterbury, for the names of Dunstan, Lanfranc, Anselm, Thomas à Becket, Stephen Langton, Pole, Laud, and others stand out among England's great men. Becket's tomb recalls not only his dramatic life and tragic death but also brings to mind pictures of the pilgrims described by Chaucer in the *Canterbury Tales*. Stephen Langton's tomb is a reminder of the struggle between the barons and King John, resulting in Magna Charta.

At luncheon the guests were divided. The bishops were served in St. Augustine's College, formerly the monastery of St. Augustine. It is a missionary college and is interesting to Americans, because when it was reorganized about fifty years ago the statutes of Nashotah House were sent for and used as a basis for the reorganization of the college. Luncheon was served to the other guests in the garden. Old friends found each other, and welcomed new ones. It was all very English, very hospitable and enjoyable.

After luncheon we adjourned to the cathedral, the choir took its place, and again, as at St. Paul's, the service moved with slow dignity and solemnity. The English are certainly consummate artists at functions. The ease, lack of haste, and meticulous attention to detail make all their services and functions models of perfection. The Lord Mayor of Canterbury, a priest, by the way, and the Corporation of Canterbury came in procession to the west door of the cathedral and took their usual places. Five minutes later came the procession of the delegation of the Patriarch of Alexandria and other Eastern bishops. At 3:00 p.m., the procession of the opening service of the Lambeth Conference appeared. It was an impressive one, with bedesmen, marshals, conducting the different groups, consisting of the Archbishop of Canterbury and his chaplains, the dean, vice dean, canons residentiary, the archbishops and bishops, honorary and minor canons, masters and scholars of the King's School, the rural deans, wardens and fellows of St. Augustine's College, and the city clergy.

THE Archbishop of Canterbury was a picturesque and impressive figure in scarlet robes with long train as he advanced to the stone chair of St. Augustine, in which archbishops have been installed since the thirteenth century. The throne was placed on the pace of the high altar, which at Canterbury is unusually high, and about him, in the presbytery were grouped, in order of their consecration, over three hundred bishops from all parts of the world, vested in convocation robes to receive the charge from the Primate of the Anglican communion. A lesson, a solemn *Te Deum*, closing collects, and the Benediction completed the service, and to the hymn, "*City of God, how broad and far,*" the procession passed out and the conference was officially opened. Surely, no one there could fail to be thrilled by the extension of the kingdom of Christ through the mission of St. Augustine.

Then back to the garden for tea and first introductions to the group of whom we were to see so much during the ensuing weeks. It is only once in ten years that one can meet in the course of an hour the Archbishops of Canterbury and York, and other archbishops and bishops from places as remote as Borneo, Australia, New Zealand, the Orient, and North America, and it stimulates and broadens our horizon tremendously. At last, however, it is train time and we return to London with memories stored up for future years.

The following day, Sunday, July 6th, we attended another service at St. Paul's, the opening celebration of the Holy Communion of the Conference. Again the order of procession was interesting, a vergers, cross-bearer, and registrar, followed by a cross-bearer carrying the Cross of Canterbury, which differs from others in having at the top two crosses, the Archbishop of Canterbury and chaplains, the Archbishops of Armagh and Wales, the Bishop of London, with his dean and chapter, the Archbishop of York, the Metropolitans, the Bishops of Rhode Island, Durham, Winchester, and Meath, followed by the bishops with canons and prebendaries bringing up the rear. A solemn litany accompanied the procession and we heard as preacher the brilliant and eloquent Archbishop of York, who left ringing in our ears as a refrain of the poem with which he closed his sermon, "God Reigns."



## THE INCARNATION HOME AND CAMP

BY THE REV. ARTHUR MCKAY ACKERSON  
CURATE, CHAPEL OF THE INCARNATION, NEW YORK

**N**ESTLING down among the lovely hills of Connecticut, and situated between the historic old villages of Saybrook and Essex, is the new Incarnation Vacation Home and Camp. It is one of the finest fresh air settlements ever attempted by a Church. The property consists of about one hundred and twenty acres of beautiful wooded country, in the midst of which is situated a lake affording the pleasures of swimming, boating, and other water sports. The place has been developed by the erection of a handsome pavilion, the Ethel McLean Memorial Cottage, a building 208 feet in length, and having accommodations for seventy-five mothers and children. A cloistered walk connects this house with another almost as large, called the Arthur Brooks Memorial Cottage. This latter building is the summer home of the Bethlehem Day Nursery, 249 East 30th street, New York City, another unit of the Incarnation's parochial activity. Here there are accommoda-



AT THE INCARNATION CAMP

tions for forty-eight little tots, six years of age and under, for whom the building has been especially designed.

After a hike over the hills, that takes about fifteen minutes, the visitor comes upon the parish camp with its accommodations for 120 guests. It is literally a city of canvas. The tents stretch out along the shore of the lake from either side of the loveliest of log cabins, a building that serves the social needs of the outdoor community. On the top of the hill just in back of the tents one sees the mess hall, a fine, modern frame building which consists of a dining room, kitchen, and pantry, as well as living quarters for the camp cook. Electric lights and refrigeration, and pyrofax gas give the place that touch of modernity which most people feel is indispensable these days.

An infirmary with two wards, each containing four beds, takes care of those, who while they are guests at either the Vacation Home or Camp, get sick, or who meet with the various kinds of accidents that go to make vacationing interesting. A trained nurse is in constant attendance; and a physician from one of the nearby towns pays his regular visits each week. Other equipment includes a dental lavatory, shower baths, a fleet of thirteen rowboats, two canoes, and a diving float.

The people who benefit by this great parochial playground are those who are members of the Chapel of the Incarnation, 240 East 31st street, New York City, and the clubs and classes associated with it. The chapel represents the great East Side work carried on by the parish of the Incarnation whose church is located at 35th street and Madison avenue. The rector is the Rev. H. Percy Silver, D.D., and the vicar of the chapel is the Rev. Nicholas M. Feringa. The work is conducted all year round. When the summertime comes, the parish simply transfers the bulk of its work in New York City to Ivoryton, Connecticut, bag and baggage, vicar and people. And an interesting group they are, to be sure. Any given party to the Vacation Home and Camp would include a great list of representatives of the world's important nationalities—Russians, Greeks, and Armenians; French, Germans, and Swedes; Bohemians, Italians, and Spaniards; English, Americans, and Irish; Welsh, Scotch, and Belgians; Flemish, Porto Ricans, and West Indians; along with five different kinds of Slavs. And occasionally, a rep-

resentative of Holland comes along. These same people make up the congregation of the Chapel of the Incarnation. It is indeed, an East Side League of Nations. Twenty years ago the chapel congregation was made up of Americans, English, Germans, and Swedes primarily. In those days, a summer home at Lake Mohegan, New York, sufficed for fresh air work. Changing conditions, however, forced the parish to devote this property entirely to the care of convalescents. Again, it was necessary to seek a more suitable place for better and more efficient conduct of the summer work. The answer to this problem was solved at Ivoryton, Connecticut; the cost of improving this property and building being something like \$150,000.

The constant aim, so far as standards are concerned, is to meet the requirements of the Child Welfare Federation, not only in the matter of meals, sanitation, etc., but also in the matter of the daily program. To follow such a policy is to adopt a platform which says "The best is none too good for the child."

Each child is encouraged to stay a full month. The day is past when people thought that two weeks in the country was



AT THE ETHEL McLEAN COTTAGE

sufficient to build and strengthen little bodies with nerves almost at the breaking point after a year of the city streets. The youngster comes to the Home and Camp with all the habits of the street. He is unruly, undisciplined, and often unmanageable. He is returned to his home at the end of the month, changed for the better because of his contact with the Camp or Home and its leaders.

And most important of all needs are the needs of the soul. The parish of the Incarnation, regardless of what kind of philanthropic work it is carrying on, has no apologies to make for the Christian religion. No day passes at the Home or Camp without its religious services. All of our guests are expected to attend these services, because our people are all Christians. Morning and Evening Prayers are said daily. On Sunday there is a celebration of the Holy Communion at the Camp altar at 7 A.M., and a later celebration in the great lounging room at the McLean Cottage at 10 A.M. At this later service, the entire family both from the Home and the Camp is present in a single group offering to God their praise and thanks at this, the greatest of all Christian services.

And surely they have much to be thankful for. Instead of having to play in the hot, city with its dirt and dust and crowds, they may romp and play out in the cool and pleasant countryside with its brooks and trees and flowers. Instead of being forced to listen to the deafening roar of elevated railroad and screaming radios along the street, they have the song of the robin and thrush and oriole to greet them.

This summer the parish is extending fresh air privileges to approximately 650 mothers and children—a larger group than ever before in its history.

And the only complaint that ever comes in to the office is that the month goes by too quickly.

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WHOEVER sets out to Follow Christ will have to follow Him a long way and to follow Him into some dark places. The path we have to follow is a narrow one. It runs all the time on the edge of a precipitous mystery, sometimes taking you up to the sunlit heights and the Mount of Transfiguration, and sometimes taking you down into the fires of suffering and into the shadows of death. Following Christ means that when you find these dizzy things before you, these dark things in your path, you go through them and not round them.



# A Bibliography of Religious Education

By Marion Ryan

Sales Correspondent, Morehouse Publishing Co.; Author of "English Review Exercises"

## In Two Parts. Part II.

WHAT about the grown-ups? Is religious education finished at graduation from high school? It used to be thought finished at Confirmation. The recent publication of two excellent books on adult education shows which way the pendulum swings. *The Religious Education of Adults* has quickly obtained a popularity rivalled only by the author's later book, *Church School Organization and Administration*. It is eminently practical and interesting, concrete, illuminating. There is a good deal in it about the adult Bible study class, for which every one ought to be very grateful. Yesterday another excellent book arrived, *The Church and Adult Education*, with topics for discussion at the end of each chapter, and lists of books for further reading. The National Council gives stalwart aid in adult courses.

Last spring a group of men, mostly mining engineers, decided to study the Bible. They wanted a book giving verification of the facts of Christ's ministry, of the work of the apostles—contemporary evidence from other sources than the New Testament. Their scientifically trained minds desired, evidently, proof corollary. Sales Correspondent thought of *Josephus* and of other early writers. But where to find them in one book? There were also recent archeological discoveries—mostly hidden away in learned monographs. We sent a parcel of books, including *The Bible Through the Centuries* and *Unravelling the Book of Books*; suggested Bible dictionaries and commentaries; sought further, sent another list, having unearthed inexpensive editions of Pliny, Suetonius, and the rest. Then an answer came back, "We are unravelling the Book of Books and going with the Bible through the centuries. We are well satisfied."

ONE other type of adult education, however, needs attention: the education in the Church and her ways sought by the adult (of another denomination, or of none) who is interested in the Church.

One day this summer an unusually important-looking letter-head appeared in the morning's batch of mail. "Oh," thought the reader of letters, observing the heading, "an order for a Cathedral de luxe Altar Service, a memorial gift to some fortunate parish—or maybe an order for the hundred dollar binding of *The American Missal*." It was nothing of the sort. It was a request, somewhat apologetic for troubling the Morehouse Co. with anything so insignificant: "Can you send me something in the way of catechism (adult) in which I can learn all about the Episcopal Church? I want a book, or books, whatever there is. I am interested but know very little about the subject."

Of course the first book is *The Episcopal Church; Its Message for Men of Today*. Prosaic title and most unprosaic contents. The best thing in the world for a starter. This president of a manufacturing concern is doubtless like the Doctor in Atwater's book; only evidently he has no friends like the Rector, the Judge, and the Major to sit and gossip with him before the Rector's study fire, and answer his questions, explain the ceremonies that seem to him so strange, perhaps meaningless, and yet must have meaning and worth or his good friends would not enter into them. No better book with which to introduce a stranger to facts about the Church, its creed and its customs. Next he must read Wilson's *What a Churchman Ought to Know*, and Walsh's *Church Facts and Principles*, with its clear, simple, ample exposition, satisfying to the intellect and the natural doubts and questionings of the uninformed. Incidentally it is most enlightening to the person within the Church who has always taken his religion for granted, without thinking much, if anything, about its history and its meaning. If more people would read these and other books which discuss Church customs and ceremonials, there

would be far less contention between "high Church" and "low"—each would have more tolerance for the other—a sort of religious education that many a layman needs. We all need the Catholic, independent spirit in worshipping and letting worship that does away with such shocked exclamations as "Why, they cross themselves when they come into the church"; or "Actually! They do not kneel at the Incarnation." Read *The Episcopal Church*, *A Parson's Dilemmas*, *The Middle Way*, *The Village Eucharist*, even *So-called Rebels*, and a score of others, and learn, whether you are "high" or "low," what ideas great leaders in the Church have about these things.

This aside in regard to the question of tolerance is really vitally connected with the newcomer in the Church. He is often drawn to the Church, partly by a strong sense of the devout, wholehearted way in which Churchmen enter into worship, unembarrassed if they happen into a church where customs differ from their own—drawn by this evidence of concentration in worship and not in what one's neighbors may think. Then he hears one of these shocked exclamations—fortunately they are few—and begins to wonder. . . .

To the newcomer, after Atwater and Walsh, we should like to give McConnell's *History of the American Episcopal Church*, believing that he will better begin with the Church at home; or we might give him *Our Church, One Through the Ages*, in the new edition, which contains a greatly enlarged section about the American Church; and then after a while we should give him *Everyman's History of the Church of England*. We should also let him read, when it comes off the press, that fascinating book rightly called *The Romance of the Book of Common Prayer*. If the newcomer did not understand parts of the Prayer Book he might delve into that encyclopedia of information—in one small volume—the new edition of *The Prayer Book Reason Why*.

YOU are working in a religious publishing house?" somebody asks incredulously. "Isn't it terribly dull?" "Not in the Morehouse establishment," comes the answer. For instance, you are asked to review *So-called Rebels*, the history of a recent religious controversy in England. If anything might be expected to be dull, certainly this might—but it isn't. Far from it. To the outsider, also, it may seem incomprehensible that anybody but a clergyman could enjoy a book entitled *The Village Eucharist*. That book brought about an incident which belies the moral inculcated by Horatio Alger and others. Here the neglecter of duty won out! (Don't let the children see this paragraph.) . . . A rainy day, the hour between twelve and one; a small new Mowbray book, *The Village Eucharist*, on the Sales Correspondent's desk. The book is opened: from the first page, the reader is enchanted with the easy, delightful style, the author's utter simplicity and earnestness; his good humor and good sense. One can fairly see the English village parish and the village priest. . . . Suddenly a peremptory call from the information desk: "Customer waiting." Back to earth, a dash to the book tables, a hasty apology, the incriminating evidence still in hand. The book laid down when a dash is made for supplies from the stock room—the customer found reading the book when one returns. A sale on the spot!

What about the young people going away to college, or about to be married? Where is there good, plain, sensible information, neither sentimental nor prudish, about sex? Why, in *So Youth May Know*, written by the director of activities of the Grand Council of the Order of De Molay. This is an excellent book for the young couple. (And by the way, for children there is some very sensible talk on this subject in Paterson-Smith's *Confirmation Instructions*.) Then there is Longridge's *A Preparation for Marriage*. Intended primarily as an aid to the priest in preparing a couple before marriage, it might



well be read by them. *Building Family Foundations* will furnish you a foundation by no means built on sand. Then there are *Marriage and Romance*, clear practical studies; *God's Ordinance*—five minute addresses on the Marriage Service, again meant primarily for the clergy but eminently fitted to the private perusal of bride and groom; and Parkes' *The Marriage Service and After*.

"You letting your children go away to a state university? Aren't you afraid they'll become atheists?" a gloom-dispenser inquires. "Well, they have been brought up in the Church; and we have talked a good many of these things over. You know their Uncle Bill is a famous chemist, and a most devout Churchman. And they have read some of John Rathbone Oliver's books." Yes, and if you have any doubt, you parents who send your children to college—where they will meet plenty of young instructors who think disbelief a sign of intellectual progress, and plenty of others, old and young, who are as devout Christians as Uncle Bill, but who spend less lung-power than the atheists dispensing their ideas—if you have any doubt, why not give them *An Emerging Christian Faith, Behaviorism, a Battle Line, Jesus and the American Mind, Prayer in Modern Life, Whither Christianity?*

What about the special education desired by new altar guild members, Church wardens and vestrymen, servers and acolytes? By Church school superintendents, parish managers, directors of religious education? By leaders of women's auxiliaries and young people's societies? By directors of week-day and vacation religious schools? By young priests needing to know how to conduct Solemn Evensong? There are books and pamphlets for them all; departments of the National Council especially devoted to many of them; magazines for some of them. No division of work in the Episcopal Church need flounder unaided.

ONE aspect of religious education has not yet been touched—except as it enters into all writing about the Church. This is the subject of prayer. We have our Prayer Books or our devotional manuals in hand. We repeat their contents, but often we realize that we do not actually know how to pray. There are books to help us in this as in other things: *The Path of Prayer, Talking With God, The Life of Prayer in the World, Prayer and Some of Its Difficulties, Prayer in Modern Life*; not to mention from among the earlier writers, *Of the Imitation of Christ, The Spiritual Letters of St. Francis de Sales, The Devout Life, and The Practice of the Presence of God*. Then the numerous devotional manuals, with their combination of suggestions about prayer, the right attitude of mind at the celebration of Holy Communion, the reprint of the Communion service itself, special prayers for the service, and daily and special devotions. In *God's Presence*, the newest manual of devotion (immediately so much called for that a leather-bound edition was put out), simple, Churchly, and dignified; *God's Board*, a favorite manual newly revised to accord with the New Prayer Book; *Manual for the Holy Eucharist*, compiled by the former rector of Howe School for the use of his boys, but become one of the standard manuals; and if you wish a particularly Catholic manual, *The Treasury of Devotion*, with or without Collects, Epistles, and Gospels, in the American edition revised in accordance with the New Prayer Book, and issued in one cloth and several leather-bound editions.

Indeed, there are books of devotion for us all. The child too small to read may have been taught the prayers in verse, so much easier to remember than in prose, from *The Little Ladder of Prayer*, or from the large-type, colored prayer cards issued by the National Council for the Children's Corner. The child who can read may have these and other books and cards, Catholic and not so Catholic; he may carry his *Little Color Missal* to the Children's Eucharist—with its prayers suited to his own age, and may find in the Children's Corner books of prayers suited to his age; the girl and boy a little older will like those Pax books, *A Girl's Prayers* and *A Boy's Prayers*, and *A Thanking Heart*; or *Daily Prayer for Boys and Girls*. A person might go on through the books of devotion, from Keble's *The Christian Year*, in verse, to *With the Beloved*, also in verse; might mention *Hours of Prayer, Prime and Hours, The Priest's Book of Private Devotion*, and numerous others—but it can't be done here. This article is already much too long.

## AFTER LAMBETH—FORWARD!

[The following editorial is reprinted from the *Scottish Chronicle* because we feel that its refreshing message of confidence in the future of the Anglican communion is one that ought to be made available for American readers.—EDITOR, L. C.]

FOR many years it has been customary to deplore in our councils and boards the decline of interest in the home mission problem and the lack of extension in our Church. Many reasons have been put forward to account for this—shifting populations, the urgent claims of other funds, and so forth. One cannot help feeling, however, that the deeper reasons are not material, but spiritual and psychological.

To very many the Church is mainly a social force, an improving force, no doubt, but concerned to a great extent with inspiring certain social ideals, and by its organizations endeavoring to further them. To such it matters little whether a particular church is "Baptist," "Episcopalian," or "Presbyterian." Therefore, why set up a struggling Anglican congregation, where already there are flourishing congregations of another type?

Even when the definite idea of fellowship with God is upheld, as inspiring social work and meeting the deepest need of our souls, the general talk of reunion and the atmosphere of the last ten years have tended to minimize the need of setting up our churches in places where they do not already exist. One fears, too, that the overseas policy of allotting specific areas to different communions has reacted upon us at home.

In many ways (though not in all) the report of this year's Lambeth Conference comes as a refreshing tonic to an age which is inclined to think that "nothing very much matters." Let us, then, consider some aspects of the report, and discover what we can learn from it.

(1) In the first place, we note thankfully the strong call really to bring God into our lives as the supreme factor. The fact of sin, the need of the Incarnation and of the Atonement, the blessing of worship, are all brought clearly before us. All through the report a true relationship with God is shown to be the one genuine source of good conduct, whether personal or social. Moreover, this relationship is built up by certain divinely instituted methods. Now we all know that in different bodies different methods are used. What has Lambeth to say about this?

(2) This brings us to the question of reunion. From the report we find that prospects of this vary in different directions. Rome-wards the road has been closed meantime, not by our action. In the case of the Orthodox Churches of the East, the encouragement is very great. A most influential delegation from these Churches was present at Lambeth, and desired that "definite and practical steps be taken for the restoration of communion between their Churches and ours."

But "in our relations with the non-episcopal Churches of our various countries no such measurable advance can be recorded." From the report of the committee on the subject, we find that the question of Orders has proved to be the difficulty. We are thankful that this report gives much space to explaining the doctrine of the Apostolic Succession, concluding that "the historic continuity of the episcopal ministry provides evidence of the divine intention in this respect such as to constitute a stewardship which we are bound to discharge." This is clear and definite, but it and like statements have provoked strong replies from leaders of the "free Churches."

With regard to South India, if the scheme goes on it will do so outside the Anglican communion. It is regarded with the utmost sympathy, and with the hope and prayer that it may lead to the establishment of a truly Catholic province of the Church, but it involves a departure from these principles which we regard as a "stewardship which we are bound to discharge."

From all this we conclude that the Anglican communion takes its stand with the other Catholic communions in maintaining that the Church is of divine origin, and that its continuity is divinely wrought. While we welcome overtures in other directions, we dare not yield what we know to be true.



So much for Lambeth's attitude in respect to the Church as a whole, but, when we study more closely the report by the committee on the unity of Christendom, we are still more cheered. This committee was composed of some seventy-three bishops, and the report was accepted by all of them. It is all good, but we shall select one topic in particular.

We have ever held that in the Holy Eucharist we have two supreme mystical experiences, or approaches, to God. First, there is the Presence of Christ in the Eucharist. It is other than His universal presence as God the Son. Equally it is other than was the presence of His natural human body. It is what we call His "sacramental" presence, and we know it to be our most treasured reality. Then again we have the high privilege of sharing in the Eucharistic Sacrifice, the pleading before the Father of Christ's death for the sins of the whole company of the faithful, living and departed.

We have further held that these two mysteries are wrought through the divinely commissioned priesthood.

Now, many, even of our own people, have deprecated and attacked what the Church teaches in regard to these two sacred spiritual experiences. Authority (be it said) has at times been somewhat vague. It is therefore with profound thankfulness and with a wonderful sense of encouragement that we read their vindication in this report. For to the satisfaction of the Orthodox delegation it was proved from the 1662 Prayer Book, and from the Articles, that the Anglican communion teaches the special presence of our Lord in the Eucharist, and also that the Eucharist is a sacrifice. Further, it is indicated that these mysteries take place by and through the commission handed down from Christ Himself. For we read that "in the Anglican communion . . . in ordination a special *charisma* is given to the person ordained, proper to the Order."

Not only were these doctrines expressly stated by the committee, but the statements were formally accepted by the whole conference as containing a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it in relation to those subjects.

**N**OW we know where we are. Out of the welter of controversy there has emerged clear and definite doctrine, as officially as is possible in our decentralized communion. The doctrine is that we are stewards of spiritual gifts, which others have not, and there is some statement of what these gifts are. Had we not such a stewardship we should be wickedly wrong not to unite with others tomorrow.

In general, the whole Lambeth report, compared with the last, shows signs of clearer definition, a closer grip of reality, and less sentiment. "The air has suddenly become colder and clearer," as a Free Church divine has written. Possibly the movements of the last ten years have led thousands of Churchmen to study more carefully the biblical and patristic evidence regarding the nature of the Church, and this has been reflected in the deliberations of the bishops.

And all this has a bearing on our home mission problem. We are often told that, when there is a great united Church, each separate body will bring in its own contribution. But what will others bring that the Anglican communion cannot offer? Evangelical teaching? We have it. Individual and personal religion? We have it. Sacramentalism? We have it. Scholarship? We have it.

Is it not rather that we have, through no virtue of our own, a most wonderful religion entrusted to our stewardship, but, through a somewhat false modesty, we are apt to belittle it? For a reason opposite to theirs, we are in danger of falling into the sin of Israel. To them was entrusted the Catholic faith of their day. But they were chosen for *service*. In their pride they thought they were chosen for *privilege*, and therefore failed in their service. We are entrusted with the Catholic faith in our day, but in our mistaken humility we belittle it, and are in actual danger of failing in our service to mankind.

For us in Scotland the report of the Lambeth Conference should surely lead to a most serious consideration of the manner in which we are bearing our witness in this country. There still remain many considerable towns and large tracts of country in which the full benefits of our religion are not offered. One feels that in such places there should at least

be a building, however humble, as the local center of our communion, even though actual services might be available only once a month.

But whatever the practical step may be, let us have the will to extend. Only thus shall we give proof that we really set store on what has been entrusted to us. And only when we give such proof will others seriously consider what we have to offer. When that happens we shall have some chance of fulfilling the service to which we are called.

It all depends, however, on the rank and file of the Church. If enthusiasm fails to spread to them, little can be achieved. Let us all, clergy and laity alike, set ourselves to learn, so that our convictions will become the more clear, and our actions the more determined. Then things will happen.

The bishops have given a strong lead. It is our part to follow them, and to go forward.

## FROM THE DIARY OF A PRAYER BOOK

*The Bulletin: The Diary of a Prayer Book—II.*

**M**AY 26th. What a lovely day this has been. The family departed early this morning for their annual spring Sunday motor trip. Grandma was left at home. She hunted for me all morning and when she found me on the bookshelf after dinner she seemed greatly pleased. She took me out to the garden with her late this afternoon and read Evening Prayer. Her hands seemed so soft and gentle. After Evensong she spent a good deal of time reading the Epistle and Gospel on page 122.

May 29th. Ascension Day. Grandma went away today. She told me good-bye and said I had been a great comfort to her. I'm all packed up for a week-end in the country. I heard my mistress say to her husband, "I suppose we had better put the Prayer Book in your bag, my dear, those Highups are so religious and Churchy. I suppose we shall have to go to the early service on Sunday morning."

June 1st. Went to service this morning. How refreshed everyone must have felt after the service. The quiet of the countryside, the coolness of the church, the earnestness of the preacher. All seemed so good. Coming home in the car my mistress and her host discussed the pastor. He seemed to be too "High Church" for my mistress and too "Low Church" for her host. After dinner I was put back into the suitcase. All ready to return home tomorrow. It's hot and stuffy in the suitcase. Two magazines, a novel, and a wet bathing-suit are on top of me. I feel most uncomfortable.

June 3d. Home again and back on the shelf. The family talk of going away for the summer. They have begun to pack up. I do hope they will not forget me.

June 8th. What a surprise! I went to service today. A fine sermon by the rector on the evidences of the work of the Holy Spirit in the editing and revision of the Prayer Book. Everyone spoke so well of the sermon. Many did not seem to know that the Holy Spirit had anything to do with me. I'm happy! Oh, so happy! It's been decided that I shall go to the country for the summer. When we returned home from the service I was put in the trunk.

July 20th. To service in the village church this morning. My mistress went out of church and forgot me. Here I am in the book-rack all alone. I wonder how long I shall have to stay here. The church door is open, but no one comes in. It's a bit lonely here, but then it's nicer than being in the bottom of a dark trunk surrounded by torn and soiled clothing.

July 25th. St. James' Day. Service in the church this morning, only three persons were present. The sunlight coming in through the open church door makes everything about the altar seem radiant and beautiful. This afternoon a poor old man, I guess he was a tramp, came in and sat down in the pew. After a bit he took me up and spent a long time looking over my pages. Before he went out he knelt down and said the Collect for Ash Wednesday and also prayed that God would send him work so that he might buy food and shelter for himself. His prayer sounded as if he felt desperate. How glad I am that I was here to be a comfort to him. His hands seemed so rough and trembly, yet he was very reverent with me.

July 27th. Sunday. It rained hard this morning. Only a few people came to church. I was not used at all. A Baptism after the service. What a helpful and inspiring service my revised Office for the Administration of Holy Baptism is. Late this afternoon the hungry old man came back and sought me out. He spent a good deal of time over my pages. He read and re-read the Gospel for the Ninth Sunday after Trinity. He wept a good deal when he knelt down to pray. I believe I've been very helpful to him today.

—*Bulletin of Zion Parish, Manchester, Vt.*



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## SUCCESSION AND PRIESTHOOD

To the Editor of *The Living Church*:

ENCLOSED find renewal check for your great paper, which to me seems one of the best. I hope to continue on your subscription list for life. You do not expect universal agreement with your positions; I do not agree with anybody in everything; so you will not take it sorely if a Methodist subscriber dissents sometimes.

A Methodist, I am an Episcopalian in a general sense: I approve of bishops, vestments, lights and liturgies at altars, and take great pride in that venerable mother of Anglo-Saxon religion, the Church of England. Sacramentally, I am more Lutheran than Anglo-Catholic: high sacramentarian in interpretation and administration, I hold that every Christian believer is a genuine priest in the sacerdotal sense, and that the ministry is merely representative of an eldership in its priest-hood.

Wesleyans believe the Holy Spirit guides the Church through its sense of efficiency. We consider "Apostolic Succession" a myth invented by Cyprian about two hundred and fifty years after Christ, developing thereafter, and of no more authority over Christians than "Papal Supremacy," both of these myths having no scriptural foundation, no historic reality in apostolic times; if based upon the Holy Ghost, inspiring later developments in the Church than Scripture, then the Supremacy is of equal authority with the Succession, the Latin-Greek schism with either, the Lutheran, Anglican, and Scotch Reformations the same, the Wesleyan Revival and consequent ordination of Coke by Wesley of equal authority with all.

Willing to be re-ordained for the sake of unity with you, or rebaptized for the sake of unity with the Baptist folk; so far as validity is concerned, we Methodists are satisfied to face the doctrine of Scripture, the facts of the Primitive Church, and the power of the Holy Spirit, both in regard to Orders and to Sacraments.

I ask you to publish this letter because your editorials have frequently misinterpreted much of Protestantism about priesthood. You say our preachers have been ordained to the prophetic functions; without repudiation of that ordination, let them be ordained to the priesthood, something they have not claimed. There, my dear Anglo-Catholic friends, you misrepresent the heart of Protestantism.

You believe successional ordination makes priests; Romanists hold that yours is worthless if ever the intention of the bishop was lacking to empower a man "to offer sacrifices for the quick and the dead."

Protestants hold that the Christian's faith confers upon him the full powers of sacerdotal priesthood, so that all believing laymen are sacerdotal priests to do whatever Roman, Greek, and Anglican priests may do; and ordination merely authorizes a man to exercise the public and representative ministry and priesthood in a connectional Church or congregation.

We are priests because through faith we are one with Christ who is the only mediating Priest between God and man. Tomorrow, both as a sacerdotal and ministerial priest, I purpose to show forth Christ's death by offering the Sacrifice of Thankful Commemoration at the altar of a Methodist church.

Cherryville, N. C. (Rev.) W. G. McFARLAND.

## PROVINCIAL ORGANIZATION

To the Editor of *The Living Church*:

WHAT THINK OUR bishops, returning from the Lambeth Conference, of the following pregnant sentence from the Archbishop of Canterbury's sermon at the service of welcome?

"More and more fully it is (the Anglican communion) becoming a community of free and self-governing Churches. Even the separated missionary dioceses under the special jurisdiction of the see of Canterbury are working out their own lives in their own way, and are drawing together wherever it is possible in provinces which in due course will become autonomous, like the Churches of the United States, Canada, Australia, New Zealand, South Africa, the West Indies, India."

I trow one would not have to look many generations in the future to see "the provinces in due course become autonomous," and I use the Archbishop Lang's words in visioning the future of the provinces in the United States. Already we have a sense of the unwieldiness of our triennial General Convention, and while one can understand and respect the attitude of a bishop, as a bishop of the United States, in opposing a change which would make him a bishop of a province, yet so far as the House of Deputies is concerned cannot we see that, at no distant date, the delegates for General Convention will be selected by the provinces? Then each province can deal with its particular problems, the South with its large Negro population, the Western States with the Indians, the Pacific with its enormous Oriental problem—all sectional matters which General Convention has not the time to deal with, which General Convention will not readily give its time to, for how can Maine and New Hampshire have any understanding of Washington's, Oregon's, and California's deep interest in the welfare of the Chinese and Japanese peoples?

Another large factor in favor of delegating authority to the provinces is our magnificent distances. Time and expense are both considerations which will eventually necessitate the splitting up of the unwieldy proportions of the General Convention. With the growth of population, and the multiplicity of dioceses, the change becomes inevitable. England with less than 60,000 square miles has two provinces, less territory than any one of the states in the province of the Pacific, which besides embracing the seven western states, with Alaska, Hawaiian and Philippine Islands cover 1,400,000 square miles. Sufficient for twenty-three provinces the size of the two English provinces combined.

The splendid editorial by Mr. Morehouse in *THE LIVING CHURCH* of July 12th captioned, "Utilizing the Province" provokes the writer to the above inquiry.

San Francisco, Calif.

FREDERIC M. LEE.

Treasurer, Province of the Pacific.

## RELIGIOUS INSTRUCTION AND THE STATE

To the Editor of *The Living Church*:

SINCE RELIGIOUS instruction is not permitted in the public schools and universities of our country, and since such instruction is absolutely essential for the well-being of our people, might I suggest that the state, which must realize the vital importance of such instruction, pass laws making it necessary in the public schools for promotion from grade to grade that each pupil must produce a certificate from the priest or minister of his church that he has attended regularly the Church school of his denomination for such instruction; also that in the case of the universities attendance at one of the services of their particular church, each Sunday, during term be made compulsory of all students, and a certificate obtained from the priest or minister of their denomination that they have duly complied with this regulation before credit is given for the term. This course would, I feel sure, tend in a great measure to lessen the rising tide of indifference to religion which is sweeping over our land today; and would produce better citizens in this great republic.

Old Town, Maine.

(Ven.) JOHN DEB SAUNDERSON.

## A GREAT PAPER

To the Editor of *The Living Church*:

I JUST WROTE your paper asking for marked copies of Suter's article in this week's [September 27th] edition. Then I wrote the teachers to whom they were to be sent asking them to read with care. Now I read along and, by Jove, here's another corking fine article, filled with information, and I did not mention it: A Bibliography of Religious Education. That's a real one; have not read anything like it before. It answers what an ignorant parson like me wishes to know. If you should publish that in a small pamphlet just as an ad for books if for nothing else, please send me twenty-five copies to put in the hands of parents with little ones not old enough to go to school.

This is a great paper this week, and I thank you for it. Lowville, N. Y. (Rev.) W. L. BENNETT.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

THE SCEPTICAL BIOLOGIST. By Joseph Needham. New York: W. W. Norton and Co., Inc., pp. 270. Price \$2.00.

EVERYONE interested in the outlook of modern biology, especially as it is related to religious thought, will be delighted with this entertaining and important book by the editor of *Science, Religion, and Reality*. The book is far from being technical or unreadable and so can be enjoyed by those who are interested but untrained in science. It is a collection of essays on several questions of science and its relation to other fields of thought and the dominant theme, worked out in the first essay, and recurring in all, is a statement and defense of "Neo-mechanism" especially as against vitalism and scientific naturalism. As the nature of science is better understood and its logic becomes more explicit it is seen that vitalism is an alien thought, always on the retreat as the knowledge of science increases, and fundamentally opposed to the spirit of science into which it injects an element which cannot be measured. "Vitalism simply fills up the gaps in mechanistic descriptions" and consequently bars the way to scientific progress. Needham fittingly describes vitalism as due to "misplaced numinous" often championed by scientists who for some reason have been denied a normal religious life through organized religion. All should welcome the damning criticisms of this barren view which has done so much harm to both science and religion. But the author is just as emphatic in his rejection of scientific naturalism, which considers "the method of scientific procedure the norm and criterion of everything else, the only method capable of giving man a real approach to the truth, the only way in which he can apprehend reality." In summing up his objections to this view he writes, "To make the scientific method with its dependence on the inductive process, its constant employment of statistics, its suppression of the individual, its inevitable tendency to analyze, its rejection of all entities which cannot be numerically expressed, and, in a word, its formidable subjectivity, into what we might call God's Own Method, is now more than ever a hopeless task." It is of interest to notice throughout the book the stress placed upon the subjectivity of science.

With these two views disposed of, under the forms of such interesting subjects as "William Harvey and the Witches," "The Hunting of the Phoenix," and a brief account of Julien de la Mettrie, the author's own view, Neo-mechanism, is presented. But first the warning is given that nothing resembling the compromise view of maintaining distinct and related spheres of thought can be tolerated. When reading this book, as when reading von Hugel, the position of much of our popular apologetics, that it is not science and religion which are in conflict but simply scientists and theologians, appears quite empty and beside the point. Neo-mechanism is the view that the mechanistic theory of life is only a method, and only methodologically represents the truth. Yet it is to be applied to all phenomena without restrictions. Scientific truth is thus restricted not in scope, but by the "distortions inherent in the scientific method." Neo-mechanism, as opposed to scientific naturalism, makes no claims for philosophical validity but it is the backbone of scientific thought. The scientist does not claim that his "truth" is ultimately true but only that he must work "as if" his method were the only true one.

The author claims for science an equal footing with all other attempts to find reality, metaphysical, aesthetic, or religious. All are of universal applicability and all are "inherently distorted" because of their limited methods. The problem of synthesis, if such is possible, is wisely and properly left to philosophy, but some reflections along this line are given us. Of particular interest is the relation of this view to religious thought. At once all such absurdities as a "religion of science" are rejected. When the author speaks of religion he means the same thing the devout Catholic believer means and not

applied psychology, nature worship, or social service as seems to be meant by some scientists. Von Hugel is quoted with approval as insisting on the necessity for a continuous movement within the individual back and forth between religious and secular interests, the resulting strain and stress being the material from which character grows. This is a fruitful, practical truth and this movement is religiously of far more value than a hasty synthesis would be. Yet we cannot help wondering about the legitimacy of religious truth under such a scepticism and whether in the nature of the case we can have religious faith based upon views of God which we acknowledge to be not simply inadequate but "essentially distorted." The author, described by the jacket as a "Catholic," is apparently deeply influenced by the Modernist movement in the Roman Catholic Church, although he admits its failure to arrive at any conclusion on the important question of "exactly how subjective the religious experience is." He himself maintains the general sceptical attitude of Modernism, giving it the form of denying any validity to the concept of absolute revelation. It has been seen to fail in science so religion is invited to give it up as well. "The important point is that the religious experience is no more and no less directly in touch with the real than scientific experience; it is only another way of exercising our faculties." Yet Catholicism, which points to a human, historical Figure, Jesus, and says, "Jesus is God," must conflict with this sceptical view.

However we may disagree with the application of the author's view, the book is extremely worth while and refreshing because of its penetrating and sympathetic knowledge of religious and theological thought and history, unusual indeed in a pure scientist. St. Augustine and Julian of Norwich are apparently as familiar to the author as Bacon and William Harvey, while modern theological questions are considered alongside of such scientific concepts as "organicism" and Eddington's view of the cyclical nature of science. There is a keen sense of humor playing throughout the book and the wide range of subject matter and wealth of illustrations from a large view of the history of thought show clearly how well qualified Needham is to have edited *Science, Religion and Reality*, and make the present book keenly enjoyable.

HARRIS T. HALL.

THERE are a number of books in print which give a fairly satisfactory account of the belief and practice of the Episcopal Church. To this number Canada now adds another: *Credo*, by the Rev. William L. Cullen (G.B.R.E., Toronto; Morehouse Publishing Co., Milwaukee, Wis. American agents, 50 cts.). The author says frankly that it is compiled from the writings of English, Scotch, Canadian, and American theologians. Another Canadian clergyman, in a prefatory "note of comment," calls it "the faith of an Old Timer." Neither really describes the little book, for it is compilation devoid of references and footnotes, and it suggests "the voice of yesterday" only in its brief dogmatic presentation of facts. There is no "restatement in modern terms," and what argument is included is based largely on quotations from the Scriptures and from the Fathers; but the teaching of the book is conservatively Anglo-Catholic.

Another even smaller book, which likewise lays the weight of its argument on ancient writings, is *The Perplexities of a Plain Man*, by Father Biggart, C.R. (Morehouse, 60 cts.). Father Biggart's book, however, is concerned almost entirely with the question of belief and authority, and gives an excellent, if brief, account of the Anglo-Catholic position on this subject. Being a transcript of a series of addresses, it is blessed with an easy conversational style, which makes up for any lack of profundity, so far as its general usefulness is concerned.

W. F. L.



# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

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## OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopedic and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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## Church Kalendar



### OCTOBER

5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Saturday. St. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

## KALENDAR OF COMING EVENTS

### OCTOBER

7. Meeting of National Council and Departments.
14. Consecration of the Rev. Henry K. Sherrill as Bishop of Massachusetts. National Convention of G. F. S., in Chicago. Synod of Fifth (Midwest) Province at Springfield, Ill.
15. Third annual conference of New York clergy at Hotel Mahopac, Lake Mahopac, N. Y.
16. Convention of Federation of Church Clubs of the United States, in Boston.
21. Synod of Third (Washington) Province at Philadelphia, Pa. Synod of Seventh (Southwest) Province of Christ Church, Little Rock, Ark.
28. Fifth Catholic Congress, at Buffalo, N. Y. Consecration of the Rev. Dr. Charles K. Gilbert as Suffragan Bishop of New York, at Cathedral.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### OCTOBER

4. Grace Church, Waterville, N. Y.
6. All Hallows', Davidsonville, Md.
7. St. Barnabas' Free Home, Gibsonia, Pa.
9. Trinity Church, Easton, Pa.
10. Holy Cross, Kingston, N. Y.

## APPOINTMENTS ACCEPTED

BROWNLEE, REV. JOSEPH M., formerly rector of St. Barnabas' Church, Reading, Pa. (Be.); to be in temporary charge of Church of the Holy Apostles, St. Clair, Pa. (Be.)

FREEBORN, REV. GEORGE L., formerly missionary of Nebraska, with residence at Albion; to be rector of St. Thomas' Church, Falls City, Neb.

HUTCHINS, REV. FRANK H., formerly assistant at St. Mark's Church, Philadelphia; to be assistant at Trinity Church, New York City. Address, 29 Monroe Place, Brooklyn, L. I., N. Y.

JONES, REV. H. CONGER, formerly rector of St. Stephen's Church, Goliad, Tex. (W.T.); to be rector of St. James' Church, Del Rio, Tex. (W.T.) November 1st.

KNEELAND, REV. MARTIN D., formerly Sierra Madre, Calif.; has become rector of St. Mark's Church, Yreka, Calif. (Sac.)

MCDONALD, REV. RAYMOND T., S.S.J.E., formerly assistant at St. Paul's Church, Brooklyn, L. I., N. Y.; to be assistant on the staff of Church of the Advent, San Francisco. New address, 162 Hickory St., San Francisco.

MCLEAN, REV. CHARLES W., formerly assistant at Church of the Epiphany, New York City; to be assistant at Grace Church, Jamaica, N. Y. (L.I.)

PRESTON, REV. J. J., D.D., formerly rector of St. Peter's Church, Tecumseh, Mich.; has become rector of St. John's Church, Alma, Mich. Address, 414 Wright Ave., Alma.

ROSEBORO, REV. FRANCIS B., formerly assistant at St. Paul's Church, Brooklyn, L. I., N. Y.; to be assistant at St. Elisabeth's Church, Philadelphia. Address, 1606 Mifflin St., Philadelphia.

SCHMEISER, REV. EARL C., formerly vicar of St. James' Church, Pullman, Wash. (Spok.); to be vicar of Christ Church, Puyallup, Wash. (Ol.)

SCOFIELD, REV. LOUIS T., formerly curate at Trinity Church, Bridgeport, Conn.; to be curate at Holyrood Church, New York City. Address, 719 West 179th St., New York City.

SCULL, REV. GEORGE E., formerly priest-in-charge of Church of the Epiphany, Trumansburg, N. Y. (C.N.Y.); to be rector of Christ Church, Guilford, N. Y. (C.N.Y.)

TUNKS, REV. WALTER F., formerly rector of St. Paul's Church, Muskegon, Mich. (W.M.); to be rector of St. Paul's Church, Akron, Ohio. (S.O.)

WEBB, REV. PARKER C., assistant at Cathedral of the Incarnation, Garden City, N. Y. (L.I.); to be priest-in-charge of St. Andrew's Mission, Queens Village, N. Y. (L.I.)

WEEDON, REV. C. DEXTER, formerly chaplain of St. Katharine's School, Davenport, Ia.; to be vicar of Trinity Church, Bridgeport, Conn. Address, 241 Courtland St., Bridgeport.

WHITEHEAD, REV. ROBERT S., formerly rector of St. Philip's Church, Laurel, Del.; to be assistant at St. Agnes' Chapel, Trinity parish, New York City. October 22d.

WILLIAMS, REV. GRANVILLE M., S.S.J.E., formerly rector of St. Paul's Church, Brooklyn, L. I., N. Y.; to be rector of Church of St. Mary the Virgin, New York City. Address, 144 West 47th St., New York City.

WILLIAMS, REV. THOMAS J., formerly assistant at Holyrood Church, New York City; has become curate at St. Paul's Chapel, Trinity parish, New York City. Address, 125 Washington Place, New York City.

## RESIGNATIONS

BAILEY, REV. PERCIVAL C., as assistant rector of St. Matthias' Church, Detroit, and will do graduate work at the General Theological Seminary, New York City. Address, 175 Ninth Ave., New York City.

CORNELL, REV. ROBERT, as assistant at Church of St. Mary the Virgin, New York City.

HOUGHTON, REV. HERBERT P., Ph.D., Litt.D., LL.D., has resigned the rectorship of All Saints' Church, Northfield, Minn., and chaplaincy of the Episcopal Unit at Carleton College, in order to devote his time to Carleton College, as professor of Greek.

NICHOLS, REV. FESSENDEN A., as assistant at Church of All Angels, New York City. New address, Altus, Okla.

O'MALLEY, Very Rev. H. R. A., as dean of St. John's Cathedral, Albuquerque, New Mexico, because of ill health.

SATTIG, REV. JOHN H., as rector of St. Philip's Church, Dyker Heights, Brooklyn, L. I., N. Y.; to be rector emeritus of that church. Effective Thanksgiving.

TAYLOR, REV. GEORGE F., S.T.D., as rector of St. George's Church, Flushing, N. Y. (L.I.)

## NEW ADDRESSES

BOSS, REV. A. I. ERNEST, rector of St. James' Church, Columbus, Ohio, formerly 3422 North High St.; 196 Oakland Park Ave., Columbus.

BOWLES, REV. ALBERT E., on the staff of Trinity Church, New York City, formerly 161 Henry St.; 29 Monroe Place, Brooklyn, L. I., N. Y.

CLOUGH, REV. CHARLES A., Jr., on the staff of Trinity Church, New York City, formerly 161 Henry St.; 29 Monroe Place, Brooklyn, L. I., N. Y.

GRIFFITH, REV. JOHN HAMMOND, rector of Church of Epiphany, Norfolk, Va., formerly 1516 Holland Ave.; 1708 Bellevue Ave., Norfolk.

HALL, REV. FRANCIS J., D.D., formerly Onekama, Mich.; Permanent address, 64 Oswego St., Baldwinsville, N. Y. About October 10th.

KINKAID, REV. WILLIAM B., priest-in-charge of Trinity Church, New York City; mail address, 72 Wall St., New York City.

MALLETT, REV. FRANK J., rector emeritus of St. Paul's Church, New Albany, Ind. (Ind.); formerly Chapel Hill, N. C.; 610 Fifth Ave., Greensboro, N. C.

MERRILL, REV. HERBERT CLAUDE, missionary to the deaf, dioceses of Albany, Central New York, and Western New York, formerly 615 W. Brighton Ave.; 506 South Ave., Syracuse, N. Y. October 10th.

SHEA, REV. JOHN, priest-in-charge of St. Luke's Mission, Ada, Okla., formerly 110 E. 15th St.; P. O. Box 843, Ada, Okla.

## DEGREES CONFERRED

TRINITY COLLEGE—At the special convocation on Tuesday, September 23d, Doctor of Divinity, *honoris causa*, upon the Rt. Rev. P. LINDEL T'SEN, Assistant Bishop in Honan, China; the Rev. ALEXANDER WESTER MACKENZIE, principal of the Grove School, Lakefield; and the Rev. CHRISTOPHER NAOTE YOSHIZAWA of Tokyo, Japan.

## ORDINATIONS

### PRIESTS

COLORADO—The Rev. S. A. McPHERES was advanced to the priesthood by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, on St. Matthew's Day, September 21st, in Christ Church, Canon City. The candidate was presented and the litany read by the Rev. L. A. Crittenton, rector of the parish. The sermon was preached by the Rev. Philip Nelson of Salida; the Rev. Leon E. Morris of Trinidad read the epistle, all of the clergy joining in the laying on of hands.

The Rev. Mr. McPheres took charge of the work in the San Juan Basin in southwestern Colorado on October 1st, with headquarters at Durango. He ministers also to the towns of Mancos, Cortez, and Silverton. He is a graduate of St. John's College, Greeley, in the class of 1930.

SAN JOAQUIN—The Rev. PAUL SHIMMON was advanced to the priesthood at St. Paul's Church, Modesto, on the eve of Ascension, May 28th, by the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin.

The sermon was preached by the Rev. Seth C. Hawley, rector of St. John's Church, Stockton. The candidate was presented by the Rev. W. A. Cash of St. Luke's, Merced. The litany was read by the Rev. Dr. Arthur Bonner. Canon F. D. Graves read the epistle, the Archdeacon, the Ven. W. H. Hawken, the gospel. These and the Rev. Messrs. W. A. Patrick, William Payne, and Chester Hill joined the Bishop in the laying on of hands. The Rev. Mr. Shimmon has been in charge of St. Paul's Church, Modesto, since 1928, with residence at Keyes.

### DEACON AND PRIESTS

LEXINGTON—On Sunday morning, September 28th, at Christ Church Cathedral, Lexington, the Bishop of the diocese, the Rt. Rev. H. P. Almon Abbott, D.D., ordained to the diaconate JOSEPH HENRY CHILLINGTON, Jr., and advanced to the priesthood the Rev. WILLIAM H. LANGLEY, Jr., and the Rev. GERALD H. CATLIN, Jr.

The litany was said by the Rev. Charles E. Craik, Jr.; the epistle read by the Rev. Dr.



E. H. Merriman, and the sermon was preached by the Rev. Harold L. Gibbs of New York. The Rev. Mr. Chillingworth will have charge of Beattyville and Irvine-Ravenna; the Rev. Mr. Catlin will continue on as general missionary in Pikeville; and the Rev. Mr. Langley will remain in charge of St. John's Church, Corbin.

The Rev. Dr. Merriman, Archdeacon Claiborne, and the Rev. Mr. Gibbs, together with the Rev. Mr. Craik, assisted in the imposition of hands.

## DIED

**IGLEHART**—Entered into life eternal on August 18th, MARGARET ELLA (WELSH) IGLEHART, beloved wife of the late Thomas Sellman Iglehart.

"Grant her, O Lord, a place of refreshment, of light, and of peace."

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**PRIEST, SEMINARY AND UNIVERSITY** graduate, in good standing, successful (present charge seven years), desires to make a change. Minimum salary \$2,400 and house. Address, M-617, **THE LIVING CHURCH**, Milwaukee, Wis.

### MISCELLANEOUS

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**CHOIRMASTER-ORGANIST, OF OUT-** standing ability and background, desires change. L. S.-487, care **LIVING CHURCH**, Milwaukee, Wis.

**EXPERIENCED INSTITUTIONAL AND** parish worker desires position of trust. Churchwoman. Good housekeeper. Address, Box L-589, **LIVING CHURCH**, Milwaukee, Wis.

**LADY OF GENTLE BIRTH DESIRES TO** take full charge of child, seven years or over, in motherless home where maid is kept. Can drive automobile. Willing to travel. Address, H. A., 6 Blakey Ave., Manassquan, N. J.

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## NOTICE

**THE SIXTY-EIGHT ANNUAL MEETING OF** the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 16, 1930, in the Board Room of the Platt Building, 150 South Twenty-second St., Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. **S. LORD GILBERSON**, General Secretary.



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Sunday Masses, 7:30, 9:30, 11:00 A.M.

## District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communions.  
" 11:00 A.M. Solemn Mass and Sermon.  
" 8:00 P.M. Solemn Evensong, Sermon.  
Daily Mass 7:00 A.M., also Thursday, 9:30.  
Fridays, Evensong and Intercession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

## Illinois

**Church of the Ascension, Chicago**  
1133 N. La Salle Street  
REV. WILLIAM BRADWATER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturday, 4:00-5:30, 7:30-9.

## Massachusetts

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill  
(The Cowley Fathers)  
Sunday Masses: 7:30, 9:30, and 11:00 A.M.  
Week-day Masses: 7:00 A.M., daily; 7:00  
and 9:30 A.M., Thursdays and Holy Days.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.

## Nebraska

**St. Barnabas' Church, Omaha**  
40th and Davenport Streets  
REV. ROBERT DRAN CRAWFORD, Rector  
Sunday Masses: 7:30, 9:45 and 11:00 A.M.  
Solemn Vespers and Benediction, 5:00 P.M.  
Week-day Masses, 7:00 A.M., except Wednes-  
days at 9:00.

## New York

**Cathedral of St. John the Divine,  
New York City**  
Amsterdam Avenue and 111th Street  
Sunday: The Holy Communion, 8:00 A.M.;  
Morning Service (Church School), 9:30 A.M.;  
The Holy Communion (with Morning Prayer)  
except last Sunday, 11:00 A.M.; Evening  
Prayer 4:00 P.M. Week-days (in chapel): The  
Holy Communion, 7:30 A.M.; Morning Prayer,  
10:00 A.M.; Evening Prayer (choral except  
Monday and Saturday), 5:00 P.M.

**Holy Cross Church, New York**  
Avenue C between 3d and 4th Streets  
Sunday Masses: 8:00 and 10:00 A.M.  
Confessions, Saturdays, 9-11 A.M.; 7-8:30 P.M.

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, 11 A.M.; 4 P.M.  
Noontday Services Daily, 12:20.

**The Transfiguration, 1 East 29th Street**  
"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)  
11:00 A.M. Missa Cantata and Sermon.  
4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at 10.

## Pennsylvania

**S. Clement's Church, Philadelphia**  
20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sunday: Low Mass at 7 and 8.  
High Mass, for Children, at 9:15.  
Solemn Mass and Sermon, at 11:00.  
Solemn Vespers and Sermon at 8.  
Daily: Mass at 7, 8, and 9:30.  
Friday: Sermon and Benediction at 8.  
Confessions: Friday, 3-5; 7-8. Saturday,  
11-12; 3-5; 7-9.  
Priest's Telephone: Rittenhouse 1876.

## CHURCH SERVICES—Continued

### Pennsylvania

**Saint Mark's Church, Philadelphia**  
Locust Street, between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
SUNDAYS:  
Mass for Communion, 8:00.  
High Mass, 11:00.  
Evensong, 4:00.

DAILY:  
Mass, 7:00.  
Matins, 9:00.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESSIONS:  
Saturdays, 4:00 to 5:00; 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

### Rhode Island

**St. Stephen's Church, Providence**  
114 George Street  
THE REV. CHARLES TOWNSEND, Rector  
SUNDAYS  
Mass for Communions, 7:30 and 8:30.  
Children's Mass, 9:30.  
Sung Mass and Sermon, 11:00.  
Solemn Evensong and Adoration, 5:30.  
DAILY  
Mass at 7:00, Wednesdays and Holy Days  
also, 9:30.  
Confessions: Saturdays, 4:30 to 6:00; 7:30  
to 8:30 P.M.  
Priest's telephone: GASpee 5627.

## RADIO BROADCASTS

**K FOX, LONG BEACH, CALIFORNIA, 1250**  
kilocycles (239.9). St. Luke's Church.  
Morning service every Sunday (including  
monthly celebration) at 11:00 A.M., Pacific  
Standard Time.

**K HQ, SPOKANE, WASHINGTON, 590 KILO-**  
cycles (225.4). Cathedral of St. John the  
Evangelist. Evening service every Sunday from  
8:00 to 9:00 P.M., P. S. Time.

**K SCJ, SIOUX CITY, IOWA, 1330 KILO-**  
cycles (225.4). St. Thomas' Church, every  
Sunday, organ and sermon at 2:30 P.M., and  
first and third Sunday at 11:00 A.M., C. S.  
Time.

**WBBZ, PONCA CITY, OKLAHOMA, 1200**  
kilocycles (240.9). Grace Church every  
third Sunday at 11:30 A.M., C. S. Time.

**W HAS, LOUISVILLE, KY., COURIER**  
Journal, 820 kilocycles (365.6). Choral  
Evensong from Christ Church Cathedral every  
Sunday, 4:30 P.M., C. S. Time.

**WIEW, TOPEKA, KANSAS, 1300 KILO-**  
cycles (230.6). Grace Cathedral Services  
every second Sunday at 11:00 A.M. Organ re-  
cital every Monday and Thursday from 6:00  
to 6:30 P.M., C. S. Time.

**WIP, PHILADELPHIA, PA., 610 KILO-**  
cycles (492). Church of the Holy Trinity.  
Every Sunday at 10:45 A.M., E. S. Time.

**WISJ, MADISON, WIS., 780 KILOCYCLES**  
(384.4 meters). Grace Church. Every Sun-  
day, 10:45 A.M., C. S. Time.

**WKBW, BUFFALO, N. Y., 1470 KILO-**  
cycles (204). Church of the Good Shep-  
herd. Morning service every Sunday at 9:30,  
E. S. Time.

**WLBW, OIL CITY, PA., 1260 KILOCYCLES**  
(238 meters). Christ Church. Every  
Wednesday, 12 noon to 12:30 P.M., E. S. Time.  
Rev. William R. Wood, rector.

**WPG, ATLANTIC CITY, N. J., 1100 KILO-**  
cycles (272.6). St. James' Church, every  
Sunday at 4:00 P.M., E. S. Time. Rev. W. W.  
Blatchford, rector.

**W RVA, RICHMOND, VA., 1110 KILO-**  
cycles (270.1). St. Mark's Church, Sunday  
evening, 8:00 P.M., E. S. Time.

**W RBQ, GREENVILLE, MISS., 1210 KILO-**  
cycles (247.8). Twilight Bible class lec-  
tures by Rev. Philip Davidson, rector of St.  
James' Church, every Sunday at 4:00 P.M.,  
C. S. Time.

**WTAQ, EAU CLAIRE, WIS., 1330 KILO-**  
cycles (225.4). Service from Christ Church  
Cathedral, Eau Claire, second and fourth Sun-  
days at 11:00 A.M., C. S. Time.

**WTAR, NORFOLK, VA., 780 KILOCYCLES**  
(384.4). Christ Church, every Sunday and  
Festivals, 11:00 A.M., E. S. Time.

**WMAL, WASHINGTON, D. C., 630 KILO-**  
cycles (475.9). Washington Cathedral, the  
Bethlehem Chapel or the Peace Cross every  
Sunday. People's Evensong and sermon (usually  
by the Bishop of Washington) at 4:00 P.M.,  
E. S. Time.

**WGO, SAN FRANCISCO-OAKLAND, CALIF.**  
790 kilocycles (380 meters). Grace Cath-  
edral. Morning service, first and third Sunday,  
11:00 A.M., P. S. Time.

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## BOOKS RECEIVED

(All books noted in this column may be  
obtained from Morehouse Publishing Co.,  
Milwaukee, Wis.)

Adelphi Co. 160 Fifth Ave., New York City.  
*The Industrial History of the United States.*  
By Witt Bowden, Ph.D., assistant profes-  
sor of History in the University of Penn-  
sylvania. \$4.00.

*The Annals of the American Academy of Political  
and Social Science.* Philadelphia, Pa.  
*Post-war Progress in Child Welfare.* Edited  
by J. Prentice Murphy and James H. S.  
Bossard, Ph.D.

*The Christopher Publishing House.* 1140 Columbus  
Ave., Boston, Mass.

*The Pathway of Freedom.* By Edna Nethery,  
B.S. \$2.00 net.

*Jesus and the Modern Outlook.* By Frank H.  
Sprague, author of *Spiritual Conscious-*  
*ness*, etc. \$2.00 net.

*Little Nature Verses.* By Fannie M. Le Pla.  
\$1.50 net.

*The War Cry of the Sioux.* A Historical  
Romance from the Sioux Outbreak of 1862.  
By Eddy E. Billberg. \$1.75 net.

Thomas Y. Crowell Co. 393 Fourth Ave., New  
York City.

*Stories of the Youth of Artists.* By Mary  
Newlin Roberts. Illustrated by Constance  
Whittemore. \$2.50.

*Famous Events in American History.* By  
Inez N. McFee, author of *The Wonderful  
Story of Science, Secrets of the Stars,*  
*Stories of American Invention*, etc.

*Stories From the Poets.* By W. B. Pern. Il-  
lustrated. \$1.50.

"Skipper." *The Story of a Dog.* By M. Ben-  
son Walker, author of "Scottie." Illustrated  
in color by Margaret S. Johnson. \$2.00.

Alfred A. Knopf Co. 730 Fifth Ave., New York  
City.

*Can Business Prevent Unemployment.* By Sam  
A. Lewisohn, Ernest G. Draper, John R.  
Commons, and Don D. Leschier. \$2.00.

Longmans, Green & Co. 55 Fifth Ave., New  
York City.

*Good News from God.* By the Right Rev.  
Arthur F. Winnington-Ingram, D.D., Lord  
Bishop of London. \$1.50.



Lothrop, Lee & Shepherd Co. 273-275 Congress Ave., Boston, Mass.

*The Real Personages of Mother Goose.* By Katherine Elwes Thomas. Illustrated. \$3.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

*Church and Newspaper.* By William Bernard Norton, formerly Religious Editor *The Chicago Tribune*. \$2.50.

*Solving Life's Every-day Problems.* By James Gordon Gilkey, M.A., D.D., minister of the South Congregational Church, of Springfield, Massachusetts. \$1.75.

The Macmillan Co. 60 Fifth Ave., New York City.

*The Birth of the American People.* By James Morgan. \$2.50.

Lincoln MacVeagh. The Dial Press. 152 West 13th St., New York City.

*Why Rome.* By Seiden Peabody Delany. \$2.50.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

*The All Saints Almanack and Engagement Calendar, 1931.* Compiled by C. R. Gant, designed by M. O. Goulden, illustrated by the Chelsea Illustrators. \$1.50.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American agents.

*"Now the Day Is Over."* Colored picture board cover. 80 cts.

*"Night Is Drawing Nigh."* Colored picture board cover. 80 cts.

*"Stars Begin to Peep."* Colored picture board cover. 80 cts.

The above are in The Bedtime Picture Books Series and each contains Bedtime and other Tales for Children between Six and Twelve; Articles, Verses, Bible Story, Outline for Coloring, Puzzles, Notes and Jottings; together with Eight Pages of Colored Pictures, and some Twenty other Illustrations.

G. P. Putnam's Sons. 2-6 W. 45th St., New York City.

*Tomorrow's Americans: A Practical Study in Student Self-Government.* By A. O. Bowden, Ph.D., and Ida Clyde Clarke. \$2.00.

University of Pennsylvania Press. Philadelphia, Pa.

*In the Senate.* By George Wharton Pepper. \$2.00.

## BULLETINS

The Girls' Friendly Society. 386 Fourth Ave., New York City.

*Adventurous Living.* Reporting the fifty-third year of the Girls' Friendly Society of the United States of America.

*Exploring the Possibilities of Home Life.* No. 170. 20 cts.

## PAPER-COVERED BOOK

The National Council. Department of Religious Education. 281 Fourth Ave., New York City.

*Building Your Parish House.* Prepared by the Commission on Church School Architecture. \$1.00.

## PREPARE FOR SYNOD OF FOURTH PROVINCE

MERIDIAN, MISS.—The synod of the fourth province (Sewanee) will meet in St. Paul's Church, Meridian, November 11th to 13th.

The opening service will be held on the evening of the 11th, at which time the address will be delivered by the Rt. Rev. Hugh L. Burleson, D.D., Assessor to the Presiding Bishop.

The business sessions will open on the morning of the 12th, and the various departments will have an opportunity to make their reports during the two days following. Joint sessions between the provincial auxiliary and the synod have been arranged for.

On the second evening Bishop Gailor will address the synod on the Lambeth Conference. On the third evening there will be a mass meeting on work among college students.

# Church Congress at Newport, Monmouth, Next Important Event in Church History

## Mind of Christ in Relation to Modern Problems General Subject—Canon Newbolt Dies

The Living Church News Bureau  
London, September 19, 1930

THERE IS A NOT UNWELCOME LULL IN ecclesiastical activities this month, and but little to chronicle beyond the expressions of the clergy and others on the Lambeth conclusions.

The next important event is the Church Congress at Newport, Monmouth, which should prove, in some ways, a fitting "follow-up" of Lambeth. This is the sixty-fifth Church Congress, and when it meets at Newport from October 7th to 10th it will be its third visit to Wales. Previous congresses in this district were in Swansea in 1909 and in Cardiff in 1899. There is thus a twenty-year gap since the last visit. During the interval, the Church in Wales has been constituted a separate province with its own archbishop. The customary preliminaries are being observed, special preachers occupying many of the South Wales pulpits.

### OUTLINES OF CHURCH CONGRESS

The Bishop of Monmouth will be the president of the congress. Dr. Joyce, who was formerly principal of St. David's College, Lampeter, was called to the diocese to be its second bishop in 1928, and his gifts and personality have already made their mark.

The general subject for discussion is the Mind of Christ in Relation to Modern Problems. The implications of this subject have been considered from a somewhat novel point of view. Avoiding the stereotyped interpretation which is generally given to such a title as this, the subjects committee has taken three subtitles: Problems of the Self, Problems of the World, Problems of the Church.

Under Problems of the Self, an attempt is to be made to probe fundamental issues. The first session will be given over to a consideration of The Self and God. The papers will be read by Bishop Chandler, formerly Bishop of Bloemfontein, and Dr. E. E. Thomas, rector of Marchviel, near Wrexham, a noted scholar of the Church in Wales. The two remaining sessions under this section are given over to The Self, Psycho-analysis and Psycho-therapy, and The Self and Purity. Under Problems of the World, a session has been devoted to Woman's Place in the World of Today. The Bishop of Middleton will read the first paper. He will be followed by Mrs. Carruthers (Miss Violet Markham) and Miss L. M. Faithfull. The dean of St. Paul's and Dr. A. F. Tredgold will deal with Eugenics. E. H. Jones will introduce a discussion on the Peace of the World. Associated with him is Canon Maurice Jones, principal of St. David's College, Lampeter, and president of the Welsh branch of the League of Nations Union, on Education for this World and the Next. Lord Eustace Percy, Canon R. J. Campbell, and Dr. Parry, principal of the South Wales Training College, will read papers.

The two remaining sessions of the congress are given up to Problems of the Church. The readers are Dr. F. C. Burkett, Archdeacon A. E. J. Rawlinson, and the Rev. F. R. Barry. The last session is given

up to Christian Reunion: Hopes and Risks, and on this the Bishop of Chichester, the Provost of Edinburgh Cathedral, the Very Rev. W. J. Margetson, and the Rev. J. P. S. R. Gibson, principal of Ridley Hall, Cambridge, will speak. The congress exhibition will again be held, the exhibits being drawn from the whole province of Wales. The congress sermons on Tuesday morning, October 7th, will be preached by the Archbishop of Wales, the Bishop of Winchester, and the Bishop of Gloucester.

### CANON NEWBOLT DIES

With the death of Canon W. C. E. Newbolt, last Friday, at the age of 86, there passed a venerable and venerated figure, who had made St. Paul's Cathedral the center of his love and care. He had been canon-residentiary for forty years, and chancellor of the cathedral for almost the same period. When he was appointed, Frederick Temple was Bishop of London and Dean Church was nearing his end; the present Bishop was still head of Oxford House, and the present dean was a young Oxford don.

By his remarkable powers as a preacher Canon Newbolt worthily maintained the great tradition of the St. Paul's pulpit.

William Charles Edmund Newbolt was born at Somerton, Somerset, in 1844, and was sent to Uppingham, then under Edward Thring; from there he gained a scholarship at Pembroke College, Oxford. He had long cherished the ideal of becoming a priest, and to add what he could—and it was very much—to the effectiveness of the Tractarian forces. His association at Oxford with Pusey and Bright and Liddon and King only added to the determination. He obtained, through the Rev. V. Stuckey Coles, a curacy in that recognized training ground of the best Tractarians, the parish of Wantage, under W. J. Butler, afterwards dean of Lincoln. Two years later Mr. Newbolt was appointed by the late Lord Beauchamp to the vicarage of Dymock, twelve miles from Gloucester.

In 1877, Lord Beauchamp transferred him to Malvern Link. In 1877, when Dr. Luckock, the first principal of Ely Theological College, resigned, Newbolt was clearly marked out to succeed him. As things turned out, Newbolt's term at Ely extended only a little over two years. In 1890, when Dr. Liddon's death brought to a close his memorable twenty years at St. Paul's, Lord Salisbury was advised that the principal of Ely was the man on whom the mantle, and some portion of the spirit, of Liddon had fallen.

The forty years which Canon Newbolt spent at St. Paul's saw him engaged in a constantly increasing effort to be helpful to city men with a desire for knowledge on the lines that he approved, for whom he promoted the St. Paul's Lecture Society, and to many employes resident in the city warehouses, for whom he instituted the Amen Court Guild.

### FRENCH PROTESTANTS VISIT ENGLAND

On Wednesday last there arrived at Plymouth a party of French Protestant pastors on a visit to England as the guests of the churches of Plymouth and the British Council of the World Alliance for Promoting International Friendship through the Churches. Next week, after visiting Oxford and Worcester, they will



come to London, where they will have an opportunity of seeing the social and religious work of the Churches. The visit will end at Canterbury on Michaelmas Day with a service in the French Huguenot Chapel in the crypt of the cathedral. It may be recalled that, in 1928 and 1929, similar visits were arranged by the World Alliance for parties of German and Scandinavian pastors. **GEORGE PARSONS.**

## WASHINGTON NOTES

The Living Church News Bureau]  
Washington, September 20, 1930]

**B**ISHOP FREEMAN RETURNED TO WASHINGTON during the past week from Sorrento, Me. The Bishop will be the preacher at Evensong at the Peace Cross in the cathedral close on Sunday, September 21st.

### PLANS FOR PREACHING MISSION

Plans have been perfected and are being carried out for the diocesan preaching mission during the week beginning November 16th. The commission under the leadership of Canon Stokes has arranged a remarkable schedule with some thirty missionaries, all of them outstanding among the bishops and priests of the Church. The mission will open with a great mass meeting in Constitution Hall on the afternoon of November 16th.

### CHILDREN'S HOME NEARS COMPLETION

The new buildings of the Episcopal Home for Children, located in Chevy Chase, are rapidly nearing completion, and will probably be occupied by Thanksgiving. In design and arrangement the home will be of the most modern and convenient plan, and the service of the institution will be very much increased.

### PROGRESS ON CATHEDRAL

Pilgrims to Mt. St. Alban are unanimous in appreciation of the increasing beauty of the cathedral as the work of construction goes forward. The north transept is rapidly rising. When the north and south transepts and one bay of the nave are completed, the end will be enclosed and services will be held on the floor of the cathedral.

### ADVANCE WORK IN DIOCESE

Among other pieces of advance work in the diocese are the new St. Andrew's Church at College Park, and the new building for the recently organized Silver Spring Mission. St. Andrew's is a very handsome Gothic building. It will be opened in October. This is a very important center, both because of the community in which it stands, and because of its work among the faculty and students of the University of Maryland.

**RAYMOND L. WOLVEN.**

## MYSTICISM CONFERENCE TO BE HELD IN NEW YORK

**NEW YORK**—A unique event in the religious history of the United States will be the mysticism congress which will be held under the auspices of the Fraternity of the Mystical Life, October 20th, 21st, and 22d, at the Friends' Meeting House, Stuyvesant square. A number of eminent Churchmen will address the congress, among whom will be: The Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany; the Rev. Dr. H. Adey Prichard, rector of St. Mark's Church, Mount Kisco; the Rev. Dr. Herbert Parrish, chaplain-general of the Fraternity of the Mystical Life; and Monell Sayre.

# Archbishop of Nova Scotia Appointed Acting Primate of Canadian Church

## House of Bishops Leaves Further Consideration Till Next Synod—Commend Fellowship of West

The Living Church News Bureau]  
Toronto, September 25, 1930]

**T**HE ANNUAL MEETING OF THE HOUSE of Bishops, and of the executive council of General Synod, of the Missionary Society, the General Board of Religious Education, and the Council for Social Service were all held this year at Ottawa to enable the western bishops to attend before proceeding to their dioceses after return from the Lambeth Conference. Preceding the meetings, a great procession of witnesses on Sunday evening from Christ Church Cathedral to the Arena, where some 10,000 Church people gathered, was a striking innovation. All churches gave up their usual evening service, and archbishops, bishops, clergy, and vested choirs took part in the procession. At the Arena the outstanding feature was the presence of Bishop Lindel T'sen, consecrated last year as Assistant Bishop of Honan, the Canadian missionary diocese in China. Besides the Chinese bishop, bishops of the Church in western Canada gave brief particulars of their vast dioceses and great problems.

The aged Primate, the Archbishop of Rupert's Land, the Most Rev. S. P. Matheson, whose resignation of the primacy took effect on September 20th, his seventy-eighth birthday, came from Winnipeg to be present at the meetings, but unfortunately the journey proved beyond his strength and he had to go to the Civic Hospital for a few days' complete rest. While there he was waited on by the senior metropolitan, the Archbishop of Nova Scotia, who on behalf of all the bishops presented him with an address of loving appreciation and a beautiful silver tea service.

It was generally understood among the bishops that the Lambeth resolutions and reports should not be discussed at the present time but that full opportunity should be first given for careful study and thought. The chief problem to be dealt with by the House of Bishops was the vacancy in the primacy, on which the action taken was to appoint the Archbishop of Nova Scotia, the senior metropolitan, as acting primate, leaving further consideration till the General Synod meets next year.

Following the example of Lambeth brief services of intercession were held each morning just before the meetings of each of the boards.

### BISHOP T'SEN ADDRESSES MISSIONARY MEETING

St. George's Hall was packed at the missionary meeting, presided over by the Archbishop of Huron, at which addresses were given by Bishop T'sen, and Bishop Hamilton of Mid-Japan.

At the business meeting of the board of management of the Missionary Society the treasurer's report was presented by J. M. McWhinney. Advances all along the line in the general work of the society were reported. New territory had been occupied, new missionaries sent out, and more money devoted generally to missionary work.

At the bishops' table, as the reports on work in China were presented, was an especially interested Church leader in the person of Bishop T'sen, a native Chinese.

In Palestine, it was announced, St. Luke's Hospital supported by the Canadian Church had been moved from Haifa, the seaport of Galilee, to Hebron, where it will be the only hospital serving southern Judea right down to the edge of the desert.

It was announced that the Prince Rupert coast mission is to have a new boat to replace the old *Northern Cross*, as a result of the gift of \$10,000 from a friend in England, made through the Bishop of Caledonia. The Indian schools' report was most encouraging.

Comment was made on the opening of the farthest northern mission station in Canada at Pond's Inlet, Baffin Land, the work of the new hospital at Aklavik, on the Mackenzie Delta.

The Rev. Canon S. Gould, general secretary of the M. S. C. C., presented his annual report, which emphasized the hopeful outlook for the missions of the Church, both at home and abroad.

The new Aklavik hospital has been supplemented by a school for Eskimo children, it was reported.

### COMMEND FELLOWSHIP OF THE WEST

Commendation was given the Fellowship of the West organization for its support of missionary work in the Peace River and Saskatchewan district, the young Churchmen in Montreal for work in the Peace River district, and the young men of Toronto for supporting three workers in Saskatchewan.

Dr. McElheran, the new principal of Wycliffe College, presided at the meeting of the General Board of Religious Education, when excellent reports were presented by the general secretary, Dr. Hiltz, the editor of the publications, the Rev. D. B. Rogers, the Rev. Canon Simpson, western field secretary, the Rev. W. J. Bradbury, eastern field secretary, and the Bishop of Toronto for the executive.

At the annual meeting of the Council for Social Service the general secretary, Canon Vernon, discussed in his report the great problem of unemployment, its causes and possible remedies, and reported on his recent visit to England and to Switzerland, in which latter country he attended the meeting of the Universal Christian Council on Life and Work. The report of the executive, presented by the Bishop of Toronto, dealt fully with all the varied aspects of the council's work, including its literature, welcome, and welfare, child and family welfare, and the welfare of prisoners.

Miss Charlotte Whitton, executive secretary of the Canadian Council on Child and Family Welfare, advised the council of which she is a member that "tremendous interest" is being taken in the work fostered by that body in the question of pre-natal and post-natal care of children, with beneficial results in lowering the mortality rate for infants throughout the Dominion.

Establishment of Labor Homes in Canada on the plan so successfully followed in England for assisting the unemployed, particularly those who are single and drifters, by the Church Army in



Canada was given the hearty approval of the council.

The executive council accepted the invitation of Toronto for the meeting of General Synod next year.

Paying tribute to the "sound judgment and wise leadership" that characterized Archbishop Matheson's tenure as Primate, the House of Bishops drew attention to major events in the history of the Church of England in Canada since his elevation.

#### TRINITY AND WYCLIFFE ALUMNI UNITE FOR LECTURE COURSE

A significant event took place this week during the annual meetings of the alumni associations of Trinity and Wycliffe Colleges, Toronto, when for the first time both bodies united to hear three splendid lectures by Bishop Seager of Ontario on the Interpretation of the Lambeth Conference. After the second lecture a photograph of the mingled group of Trinity and Wycliffe men was taken.

people, Rabbi Goldstein of Congregation B'nai Jeshurun declared that the meeting was a signal event in the direction of comity and good-will. "Mutual appreciation is the culminating virtue of civilized society."

#### ST. HILDA GUILD EXHIBITION

The St. Hilda Guild, Inc., devoted to the making of Church vestments and ecclesiastical embroidery, will hold its annual exhibition at the Guild rooms, 131 East 47th street, November 19th to 22d, inclusive.

#### RABBI WISE SELECTS LEADERS

Drawing up lists of the best books, best plays, the greatest people, and so on, is now having its vogue. Dr. Stephen S. Wise, rabbi of Free Synagogue, an outstanding religious leader of the day, has chosen the men who, he considers, are the ten foremost religious leaders in America today. No one from our communion is among them. They are: John Haynes Holmes, Dr. Fosdick, Fr. Ryan of Washington, Bishop McConnell, Dr. Mordecai W. Johnson, a Negro, Professor Ward of Union Seminary, Rabbi Cohen of Galveston. Dr. Graham Taylor of Chicago, Sherwood Eddy, and Prof. Rufus Jones of Haverford. Similar opinions from some of our clergy would be, at least, interesting.

#### CHURCHMEN CANDIDATES FOR GOVERNORSHIP

Because of his stand concerning the Eighteenth Amendment, Attorney General Charles H. Tuttle, nominated by the Republicans yesterday as their candidate for Governor of New York State, is one whose political career will be anxiously watched far beyond the borders of the Empire State. Mr. Tuttle is a prominent Churchman, and it happens that his chief opponent in the coming election will be the present Governor, Franklin D. Roosevelt, senior warden at St. James' Church, Hyde Park. Mr. Tuttle is a communicant at St. Luke's, Convent avenue and 141st street. His grandfather, the Rev. Isaac H. Tuttle, was rector of St. Luke's when the parish moved from Hudson street (the present St. Luke's Chapel of Trinity parish) to Convent avenue, where Dr. Tuttle directed the building of the present edifice.

#### ANNUAL BRITISH HARVEST FESTIVAL

The annual British Harvest Festival will be held at St. Paul's Chapel, Broadway and Fulton street, on Sunday afternoon, October 19th, at 4 o'clock. The special address will be given by the Hon. James Theodore Marriner, Ph.D., Chief of the Division of Western European Affairs of the State Department at Washington. Dr. Marriner was Secretary Stimson's right hand man at the London Naval Conference, and he will speak on the Harvest of Good Will Accruing Through the Naval Agreement. Each state of the Union will be represented at this festival.

#### CORRECTION

An error in the cathedral leaflet led to the notice in these columns that the preacher at the cathedral on Sunday afternoon, October 5th, would be the Bishop of Shanghai. It is now announced that the Bishop of Kyoto, Japan, the Rt. Rev. Dr. Shirley H. Nichols, will preach at that time.

HARRISON ROCKWELL.

#### MADISON CONFERENCE DATE

MADISON, WIS.—The meeting of the Episcopal group, as part of the American Country Life Conference, is to be held on Thursday, October 9th, and not on October 8th, as stated in THE LIVING CHURCH of September 27th.

## General Theological Seminary Reopens With at Least 125 in its Student Body

### Social Service Commission in New Office — Funeral of the Rev. Frederick D. Ward

The Living Church News Bureau  
New York, September 27, 1930

WITH AT LEAST ONE HUNDRED AND twenty-five men in its student body, the General Theological Seminary reopened on Wednesday, September 24th. Of this number, forty-five are members of the junior class. It is a bit too soon to report accurately upon the total enrolment, as the present number is likely to be increased, but as it is, this is a splendid evidence of the health and vigor of life in our American Church.

The personnel of the faculty remains unchanged, although two of its members have a different status. The Rev. John A. Richardson, who has been an instructor in the department of ecclesiastical polity and law, becomes assistant professor in the same; and the Rev. Frederic C. Lauderburn, while continuing as an instructor in pastoral theology, will fill a new and a wisely-arranged office on the seminary staff, namely that of student chaplain.

#### TRINITY PARISH ITEMS

Some criticism has been received at Trinity Church office concerning the treatment of certain old graves recently unearthed in a former cemetery of the lower west side. The site is at Hudson street and St. Luke's place; it was the burying-ground of the former St. John's Chapel in Varick street. Thirty-five years ago the city condemned the cemetery that the location might be used for school grounds. Trinity Corporation fought this plan in the courts but lost its case. At once, thereafter, the parish advertised the intended disposition of the cemetery that descendants of those buried there might make proper removal of the bodies, but, of the hundreds of graves only six received the care of friends. The site has long been a public playground for school children, and now, in the course of excavations for a swimming pool, the city has unearthed some of the graves of the former cemetery. Complaints are being made that Trinity Parish should not permit the city to desecrate these graves and to re-bury the remains in Potter's Field, but a record of the use of the property during the past thirty-five years is sufficient evidence that Trinity Corporation has there no responsibility or rights whatever.

The clergy house address of Trinity Church which, for some years, has been 161 Henry street in Brooklyn, is now changed to 29 Monroe place in the same borough. Resident there are the Rev. W. B. Kinkaid, the Rev. A. E. Bowles, the Rev.

Charles Clough, Jr., and the Rev. F. H. Hutchins. Their new addresses are listed in the personal columns of this issue.

#### SOCIAL SERVICE COMMISSION IN NEW OFFICE

The office of the social service commission of the diocese of New York is removing from its long-established location in the Diocesan House at 416 Lafayette street to new and more centrally located quarters at 289 Fourth avenue, a few doors north of the Church Missions House. This change is effective October 1st.

#### FUNERAL OF THE REV. FREDERICK D. WARD

The body of the late Rev. Frederick D. Ward, who died last Saturday at Atlantic City, was brought back to New York Monday to lie in state in St. Augustine's Chapel, Houston street, where Fr. Ward had acted as supply priest this past summer and in 1929. The funeral was held there at 11 o'clock on Thursday morning. The opening sentences of the burial office were read by the Rev. William B. Kinkaid, and the lesson by the Rev. A. E. Bowles, both of the staff of Trinity Church. Following, a solemn requiem was sung by the Rev. George LaPla Smith, priest-in-charge of St. Augustine's Chapel. Fr. Smith was attended by the Rev. Frank Williamson, Jr., of St. Mark's parish, Philadelphia, as deacon, and by the Rev. Carl I. Shoemaker, rector of the Church of the Annunciation, Philadelphia, as sub-deacon. The Rev. E. N. McKinley of Trinity Church, Bridgeport, acted as master of ceremonies. Interment was in Cypress Hills Cemetery, Brooklyn.

#### NEW STAFF AT CHURCH OF ST. MARY THE VIRGIN

On October 1st the Rev. Granville Mercer Williams, S.S.J.E., now rector of St. Paul's, Clinton street, Brooklyn, will assume his new duties as rector of the Church of St. Mary the Virgin, Manhattan. Associated with him on the staff there will be the Rev. Oliver B. Dale, S.S.J.E., the Rev. Walter C. Klein, S.S.J.E., both of whom have been at the Cowley House at Cambridge, Mass., and the Rev. Winthrop Peabody, who has rendered notably loyal service on the staff at St. Mary's during the past fifteen years. All of these priests should be addressed at 144 West 47th street.

#### JEWISH NEW YEAR OBSERVED AT GRACE CHURCH

More than a thousand people, representative of the Christian, Jewish, Hindu, and Sikh faiths, gathered at Grace Church, Broadway and Tenth street, last Tuesday evening in celebration of the first day of *Rosh ha-Shanah*, the Jewish New Year, and as an expression of appreciation of the Jews of New York. Speaking for his



## Opening of Diocesan School for Church Workers is Main Event in Boston

**All Saints' Church, Methuen, Celebrates Anniversary—Missionaries Leave for Fields**

The Living Church News Bureau  
Boston, September 27, 1930}

THE OPENING OF THE DIOCESAN SCHOOL for Church workers is a main event of the coming week, for this training school has won a place in the regard and esteem of a large body of persons; and the effective training it gives has a deep influence in a large number of parishes. Beginning on October 2d, it will continue on Thursdays through the first one in December, with the customary substitution of a Tuesday in place of Thanksgiving Day. The sessions are thoughtfully concentrated in a period beginning at 4 P.M., and ending at 9 P.M., with an intermission during which supper is served in the crypt of the cathedral, the center where all the classes are to be held. There is one exception to this, in October, when the Rev. J. Thayer Addison, a member of the faculty of the Episcopal Theological School in Cambridge, will give a series of addresses at the 12:10 P.M. daily service, bearing on India.

Among the courses, and they are many as the name of "training school" implies, there is one that presents a most attractive diversity and a wide appeal, namely The Church Year in Altar Work for which the subjects and speakers are as follows: Advent (Preparation for the Coming), the Rev. Dr. William E. Gardner; Christmas (Our Lord and His Mother), Mrs. Walter M. Whitehill; Epiphany (What We May Do for Others), the Rev. Sumner J. Brown; Lent (The Approach Through Sacrifice), the Rev. Laird W. Snell; Easter (The Church in Festival Array), the Rev. Frederic W. Fitts; Whitsuntide (The Holy Spirit and Us), the Rev. Oliver B. Dale, S.S.J.E.; Trinity (Worshipping With the Mind), Mrs. Robert F. Cheney; Saints' Days, the Rev. Wolcott Cutler; The Vocation of a Deaconess, Deaconess Gardner; The Vocation of a Sister, Sister Helen, S.S.M.

### CHURCH AT METHUEN OBSERVES ANNIVERSARY

All Saints' Church, Methuen, observed the twenty-fifth anniversary of its erection last Sunday when Bishop Babcock was the preacher. A special musical program was prepared under the direction of Charles E. Naylor, and in the evening there was a reception for the parish members.

The story of this church is an unusual one. Originally erected about 1880, a building of brick stood on its own lot with a separate building used as a parish house. Woe struck the hearts of the parishioners some twenty years later when a flaw was discovered in its title with the consequences that the land and the buildings upon it were adjudged the property of the heirs of a certain estate. The heirs allowed the parish house to be moved to another plot of ground, and the communicants found what solace they could in that provision for their needs. At about this time the Rev. Gilbert V. Russell came to the parish as rector and his friendship with the late Edward F. Searles, a man of great wealth in the locality, re-

sulted in Mr. Searles' presenting the congregation with the present building of stone—such a building as would today cost perhaps \$100,000. As full possession of any property consecrated is one of the immutable rulings, the title deeds were duly given to the Bishop and trustees and the really munificent gift became a portion of the church fabric of Massachusetts.

### MISSIONARIES LEAVE FOR FIELDS

Massachusetts, like every other diocese, has a great pride and gives much affection to the missionaries representing it in both domestic and foreign missionary stations. This month has seen those fresh from training depart for the scene of action. Frances Jenner, well equipped by six years of preparation, crowned with scholastic honors from Boston University and the recipient of the love of an entire town where she spent a period teaching, is on her way to the language school in Peiping. She hopes eventually to teach in St. Hilda's School, Hankow. The Rev. Charles Whiston, accompanied by Mrs. Whiston, is also enroute to the language school in Peiping. Anna Silberberg, a mem-

ber of St. John's Church, Winthrop, has started for Alaska where in Nenana she will assist Miss Bessie Blacknall.

### EPISCOPAL THEOLOGICAL SCHOOL REOPENS

The sixty-third year of the Episcopal Theological School in Cambridge opened on September 22d when thirty-one new men, mostly first year students, entered. This is one of the largest entering group in the history of the school. As usual the group is a very cosmopolitan one and includes representatives from thirteen dioceses and twenty-one colleges. Twelve states are represented in a broad sweep across the country.

St. Paul's parish, Brockton, is rejoicing in the fact that one of its young men, Erland Groton, has left in order to study for the sacred ministry at Nashotah House. As a parishioner of the Brockton parish, the young man, acolyte, former choir boy, and teacher in the Church school, had been very actively interested in parish work.

The boy choir of St. Paul's Cathedral returned to their choir stalls last Sunday morning after six weeks at camp on the grounds of the Cathedral Farm, Hubbardston. There they had plenty of fun and also intensive training, singing lustily under the direction of Clarence A. Hollister, in the hay loft of the barn in preparation for a winter's service in the chancel of the cathedral. ETHEL M. ROBERTS.

## Conference on Church Program to Draw Delegates from All Parts of Chicago

**Bishop Stewart Addresses Clergy—Plan Evangelism Conference—Historical Garden at Kenilworth**

The Living Church News Bureau  
Chicago, September 27, 1930}

PLANS ARE COMPLETE FOR THE ANNUAL conference on the Program of the Church, sponsored by the department of ways and means of the diocesan council and to be held next week end, October 3d to 5th, at Doddridge Farm, near Libertyville. Parish representatives from all parts of the diocese are expected to be in attendance.

Bishop Stewart will take the leadership of the gathering this year and will outline his plans and ideas with regard to the missionary responsibilities and opportunities in the diocese. The conference will open with dinner Friday night, October 3d, after which Bishop Stewart will deliver his first address. Saturday morning, October 4th, the Rev. F. G. Deis, field secretary of the National Council, will speak on Before and After the Every Member Canvass. Bishop Stewart will speak on Why Should We Coöperate with the National Council. Saturday afternoon will be devoted to recreation, and at 5 o'clock, the Rev. E. Ashley Gerhard, associate field secretary of the National Council and rector of Christ Church, Winnetka, will tell of International Aspects of Missions.

A layman will speak from the standpoint of the laity and the job of a parish chairman as he sees it, Saturday evening. Fr. Deis also will speak. Sunday morning, after Holy Communion and breakfast, F. B. Wyckoff of Glen Ellyn will discuss By-products of the Every Member Canvass, and another layman will speak of the Responsibility of the Laity for the

Work of the Church Generally. The conference closes after dinner Sunday noon, October 5th.

### BISHOP STEWART ADDRESSES CLERGY

A charge to the clergy of the diocese to gird up their minds with regard to their tasks as related to modern conditions, and to come to grips with the whole problem of evil, was made by Bishop Stewart in his first address to clergy of the diocese at the Church of the Holy Spirit, Lake Forest, Monday afternoon. The occasion was a meeting of the northeastern deanery of the diocese.

Bishop Stewart gave interesting side-lights on the recent Lambeth Conference and discussed points of outstanding importance, such as Church unity, the India experiment, the relation of the Church to modern thought, women and the ministry, marriage and sex.

The great need which he said he felt after attending Lambeth was a renewal of devotional life and the experience of God.

Bishop Griswold spoke of his rapid return to health. He said he expects to carry on his appointments through the fall and winter and that his physicians had assured him he was physically able to do so.

At the conclusion of the meeting Bishop Stewart told the clergy that published reports to the effect that he intends remaining permanently as rector of St. Luke's Church, Evanston, were not true. He said in justice to his duties as coadjutor of the diocese and his desire to be of great assistance to the Bishop, he expects to relinquish his office at St. Luke's as soon as a successor has been chosen.

Miss Elise K. Walthers, executive secretary of the Church Mission of Help, told of the work of her organization at the morning session. The dean, the Very Rev.



John Herbert Edwards, was the celebrant at the opening Communion service and presided at the later meetings. The Rev. Dr. Herbert W. Prince was host of the gathering and the women of the Holy Spirit served a delightful luncheon at noon.

#### MISSIONARY TELLS OF HER WORK

After nine years spent in the missionary field of Japan, Miss Gladys Gray of Evanston finds that Christianity is making a deep impression upon the Japanese mind and she believes the Church holds the key to the future of the Orient. Miss Gray has just returned from Japan on furlough and will remain in the diocese until spring when she expects to return to her work.

Miss Gray has been in charge of kindergarten training at Sendai, Japan, in the Tohoku district. While she is in this country, another Chicagoan, Miss Hittle of St. Peter's Church, has taken charge of the work.

#### PLAN EVANGELISM CONFERENCE

The Rt. Rev. James Wise, D.D., Bishop of Kansas, will be the leader of the fifth annual conference on Personal Evangelism, to be held at St. Alban's School, Sycamore, October 17th to 19th, according to announcement by Courtenay Barber, chairman of the conference committee.

These conferences were started five years ago through coöperation of the National Commission on Evangelism, of which Mr. Barber is a member, and the Brotherhood of St. Andrew, of which he is vice-president. Each year they have grown in size and interest. Last year Bishop Johnson of Colorado was the leader of the conference, previously held at Taylor Hall, Racine.

The conference is for laymen and is intended to show the laity ways and means by which they can better fulfill their duties as members of the Church.

#### HISTORICAL GARDEN AT KENILWORTH

The Rev. Leland H. Danforth, rector of the Church of the Holy Comforter, Kenilworth, has established a unique garden on the church property there. The central feature of the garden is a relief map of Palestine, said to be the second of its kind in the United States.

The map, which is sixteen by twenty-three feet, shows in some detail the whole Jordan Valley, the Dead Sea, the mountains of the territory, and when completed will indicate the location of cities of biblical interests, including Jerusalem, Bethlehem, Nazareth, Bethany, etc. Stones brought back recently from points of interest in Palestine by Dr. Herbert L. Willett, pastor of the Kenilworth Union Church, will be incorporated in the garden.

The principal roads over which Christ traveled during His earthly life also are shown, such as the road from Jerusalem to Jericho. Running water indicates the location of principal rivers and lakes. A water system has been installed to enable this feature to be carried out.

Aside from the Palestine map and as part of the historical garden, relics are being collected from all parts of the world.

The map will be put to practical use, forming the basis of instruction for Church school children. Fr. Danforth also plans a series of lectures for adults centering around the map. Funds for the establishment of the map were provided in part by the last confirmation class of the parish. The rector has worked the past three months to carry out the projects.

#### NEWS NOTES

More than seventy clergy were in attendance at the clergy's retreat at Libertyville this week. The Rev. Dr. John Rathbone Oliver of Baltimore was the conductor.

Miss Amelia Sears, of the Chicago United Charities, and Major Julia Thomas of the Salvation Army will speak at the opening fall meeting of the Woman's Aux-

iliary, State-Lake Building, Thursday morning, October 2d.

The Rev. C. A. Cummings, a retired priest, is reported much improved after a serious illness. His home is in Park Ridge.

The Rev. Dr. Peter Clark Wolcott, rector emeritus of Trinity Church, Highland Park, is visiting in the diocese. He now lives in Florida.

## Pennsylvania Bishops Return to Diocese After Attendance at Lambeth Conference

### Deaconess Jean W. Colesberry Resigns—Churches and Missions Receive Bequests

The Living Church News Bureau  
Philadelphia, September 27, 1930

THE RT. REV. THOMAS J. GARLAND, D.D., Bishop of Pennsylvania, and the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor, have both returned to the diocese after having attended the Lambeth Conference.

Bishop Garland, who with Mrs. Garland completed a tour around the world during a leave of absence, expressed "deep regret" that the Lambeth Conference should have devoted any time to the discussion of birth control, "let alone pass a resolution" on the matter. He believes that such discussion was entirely out of place, and that the time would have been spent to better advantage in the further study of problems such as Church union.

The Bishop and Mrs. Garland were met, upon their arrival in New York on the S.S. *Minnewaska*, by a committee from the diocese, which included the Rev. Richard J. Morris, secretary to the Bishop; the Rev. Llewellyn N. Caley, rector of St. Martin's, Oak Lane, and chairman of the department of missions; Archdeacon James F. Bullitt; and the Rev. George C. Carter, rector emeritus of the Church of the Redeemer, Bryn Mawr.

A reception was held in the parish house of St. Paul's Church, Chester, in honor of Bishop Taitt, who returned from England a week ago, on Wednesday evening. Bishop Taitt made an address during the evening, in which he related his experiences at the Lambeth Conference. The Bishop particularly spoke about the pleasure he derived from his attendance at the services in the chapel at Lambeth, where Bishop White, the first Bishop of Pennsylvania, was consecrated.

#### DEACONESS COLESBERRY RESIGNS

After twenty-nine years of devoted service as deaconess in charge and headworker of St. Martha's House, a Church settlement, Deaconess Jean W. Colesberry has resigned.

Twenty-nine years ago, the late Bishop Whitaker, having chosen a small store and the adjoining residence on the corner of Eighth and Snyder streets, Philadelphia, as a suitable location for a Church Settlement House, selected Deaconess Colesberry to organize the work in these inadequate little buildings. The Deaconess began at once with her work, gathering the children of the neighborhood and also the mothers into groups. One of the most gratifying of the evidences of the affection of these people is that, even years after they move to other neighborhoods, they frequently return to



#### RESIGNS

Deaconess Jean W. Colesberry, who has resigned as Headworker of St. Martha's House, Philadelphia, after twenty-nine years.

St. Martha's House, perhaps with children of their own, to show their devotion, not only to the institution, but to its head.

In 1914 and 1915, through a bequest of the late Mrs. Henry H. Houston, the old buildings of the settlement house were torn down, and on the old site, which had been considerably added to by the purchase of two lots in the rear and two more adjoining houses on Eighth street, which were also torn down, the present attractive house was built. This main building contains club rooms, boys' play rooms, a traveling library, an attractively furnished chapel, the Church Dispensary of Southwark, and the living quarters of the headworker and her assistants. Another building in the rear contains the assembly room, kindergarten room, and gymnasium.

Deaconess Colesberry is not, however, retiring as a deaconess. After a winter in the South, she plans to return to Philadelphia. She will be succeeded at St. Martha's by Miss Dorothy W. Rasey, lately of God's Providence House, New York City, who brings with her a staff of workers. Miss Rasey, a graduate of Columbia University, taught at St. Mary's School, Peekskill, New York, from 1919 until 1928.

#### CHURCHES AND MISSIONS RECEIVE BEQUESTS

Mrs. Mary F. R. Tatham, who died on September 14th, bequeathed part of her estate as follows: \$3,000 to the Rev. H. Cresson McHenry, to be used in connection with his work at the Church of St. John the Evangelist; \$2,000 to All



Souls' Church for Deaf Mutes; \$1,500 to the Seamen's Church Institute; \$1,500 to the Protestant Episcopal City Mission in Philadelphia; \$1,000 to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; \$1,000 to the rector, wardens, and vestrymen of St. Barnabas' Church, West Philadelphia; and \$1,000 to Bishop Thomas J. Garland for the Bishop's Brick Fund.

Under the will of Louis Fraley, who died September 4th, the residue of his estate, amounting to \$5,000, is left to St. Peter's Church, Philadelphia.

#### NEW RECTOR INSTITUTED AT ST. PAUL'S, CHESTER

Bishop Taitt will officiate tomorrow morning, September 28th, at St. Paul's Church, Chester, when the Rev. Stanley V. Wilcox will be instituted as rector. The Rev. Mr. Wilcox succeeds Bishop Taitt, who was rector of the parish for thirty-

## LONG ISLAND NOTES

The Living Church News Bureau  
Brooklyn, September 26, 1930}

THE FIFTH CLERGY CONFERENCE OF this diocese drew 113 of the clergy together at East Hampton on Monday, Tuesday, and Wednesday of this week. Of this number, ninety-seven were present at the Holy Communion at 7:30 on Tuesday morning.

The scene of the conference was the same as in the three preceding years—the Maidstone Inn and St. Luke's Church at East Hampton. The Holy Eucharist each morning was the only session held in the church; the general meetings being held in the assembly room of the inn, and the smaller group conferences on the wide verandas or in a corner of the spacious lounge.

The conference began with dinner at

for an evening session, and Bishop Larned gave a spirited and inspiring address on The Leadership of the Priest in the Church of God.

Next morning after Holy Communion and breakfast there was a conference on organization and method for the every-member campaign, under the leadership of the Rev. Mr. Evans.

Bishop Stires summed up the conference in a brief final message, and dismissed the conference with prayers.

#### REV. J. H. SATTIG RESIGNS

The Rev. John Henri Sattig, rector for thirty-one years of St. Philip's Church, Dyker Heights, Brooklyn, finding it necessary because of ill health to ask a long relief from duty, has resigned his rectorship, and will go about Thanksgiving time with his mother to California and make his home there. The Rev. Mr. Sattig's resignation is a blow to many friends within and without St. Philip's parish. He has held but this one post since he was ordained a priest, and he is the only pastor his congregation has ever known. He is highly esteemed throughout the diocese, and his resignation and removal are much regretted.

#### CONFERENCE OF LAYMEN

The conference for laymen will this year be held nearer the city, as the time required in transportation proved a hindrance to many last year. The place announced is the Garden City Hotel, and the dates are from dinner time on Friday, October 3d, to Sunday morning, the 5th, the conference concluding with the morning service at the cathedral, when Bishop Stires will be the preacher. It is the Bishop's desire that every congregation in the diocese be represented by at least one man at this conference, if possible.

#### REV. GEORGE F. TAYLOR RESIGNS

The news has been received with much surprise that the Rev. Dr. George F. Taylor has resigned the rectorship of St. George's Church, Flushing, which he has held since January, 1925.

CHAS. HENRY WEBB.

## IN THE HURRICANE AREA

PORT AU PRINCE—After spending eight days in the Dominican Republic, Bishop Carson returned to Port au Prince and took charge of the delivery of two truck loads of food supplies intended for sufferers from the recent cyclone in the Dominican Republic. Inasmuch as many bridges had been destroyed it was with extreme difficulty that he made the trip. Under normal conditions ten to twelve hours are sufficient. This time thirty hours were necessary. The President of Haiti wrote the Bishop a very cordial letter of thanks for the help he had given to Haitians in the stricken city and, later, the Minister from the Dominican Republic to Haiti called to pay his respects in person and to express appreciation of his government.

Just as soon as he shall be able to leave, Archdeacon Wyllie will go to Port au Prince as the guest of the Bishop. Fortunately hurricane insurance was carried on the new church that was destroyed and the proofs of loss are now being prepared. As soon as settlement is made, steps will be taken for rebuilding, although possibly on the site now occupied by the Archdeacon's home, subject to approval by the Department of Missions. Insurance was carried to the amount of \$18,000.



#### ALL SAINTS', WYNNEWOOD, PA.

A new memorial organ will be dedicated in All Saints', Wynnewood, on October 5th. Alterations have also been made to the parish house during the summer.

six years prior to his consecration last fall.

The Rev. Percy R. Stockman, chaplain of the Seamen's Church Institute, will preach the sermon at the institution service.

#### ORGAN TO BE DEDICATED AT WYNNEWOOD

On Sunday, October 5th, a new memorial Skinner organ will be dedicated in All Saints' Church, Wynnewood, the Rev. Gibson Bell, rector. The Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis, will officiate.

Alterations have been made to the parish house of All Saints' Church during the summer, which will provide more room for Church school activities.

ELEANOR ROBERTS HOWES.

## NORTH CAROLINA PREPARES FOR EVERY MEMBER CANVASS

GREENSBORO, N.C.—North Carolina means business in the Every Member Canvass this fall. A special meeting of the clergy and leaders of the laity, in preparation for the canvass, was held at Holy Trinity parish house, September 23d and 24th. The Rev. J. Kenneth Morris of Kyoto spoke vividly of the work in Japan, its needs and opportunities. The Rev. David R. Covell presented the Every Member Canvass in detail, and the Rev. E. L. Haines, executive secretary of the diocese, by means of carefully prepared charts, demonstrated exactly what the diocesan and general budget implied.

The presiding officer of the conference was R. L. Lewis of Oxford. Dr. Wade R. Brown of Greensboro spoke on the Layman's Responsibility. John H. Small of Charlotte showed clearly that there was no substitute for the Every Member Canvass, and W. F. Joyner of Roanoke Rapids dealt convincingly with the use of business methods in Church finance.

7:00 Monday. At an evening session following, Bishop Stires spoke on the Lambeth Conference, giving a most interesting description of its purpose and method.

Next morning at 7:30 the conference assembled in the church for Holy Communion. Bishop Stires was celebrant, assisted by Bishop Larned and by the Rev. William Grainger, rector of the parish. After breakfast at the inn, the conference re-assembled to hear from Bishop Stires the Message of the Lambeth Conference.

The Rev. Charles H. Riker of Manhasset presented the winter's program of the board of religious education, and set forth the opportunities for teacher training that would be offered, with other important features.

The director of the Church Charity Foundation presented the work of his great institution, and its program of further expansion. He labored to dispel the idea that the C. C. F. now has sufficient endowment to meet all its needs, and pleaded for the continued support of the churches through offerings.

The Rev. Arthur R. Cummings of Richmond Hill presented the plans for the Faith and Youth Movement, and announced a preliminary meeting at St. Ann's, Brooklyn, and an after-meeting at the same place in preparation for the corporate Communion of men and boys on the First Sunday in Advent.

For luncheon the clergy were guests of Judge and Mrs. Samuel Seabury, whose country house is in this parish. Their hospitality was generous and delightful.

After luncheon there were four group-meetings. One was on Faith and Youth, led by the Rev. Dr. D. M. Genns; another on Social Service, with the Rev. Dr. J. H. Melish as leader; a third on Parish Administration and Organization, under the Rev. Allen Evans; and the fourth on Religious Education, the Rev. Mr. Ricker being chairman.

After dinner the conference assembled



### RASMUS ANDERSON, FRIEND OF CHURCH, DIES

NEW YORK.—On August 18th the Rev. Rasmus Anderson, for forty-six years the beloved pastor of the Danish Lutheran Church, Brooklyn, died. With his departure the movement of Christian fellowship and Church unity lost one of its most earnest advocates. During his long and fruitful pastorate he never lost an opportunity to attend conventions and functions of the Episcopal Church. In spite of his eighty-two years, he often visited the Church Missions House and conferred with the staff of the Foreign Born Americans Division about the missionary work of the Church and his own writings. His constantly growing interest in the Anglican communion and its mission in the world made him devote every spare moment of his busy life to a painstaking study of ecclesiastical relations, especially in domestic and foreign mission fields.

### HOWE SCHOOL OPENS

HOWE, IND.—The beginning of its forty-seventh year sees Howe School more popular than ever, and with an increasing hold upon the confidence of its patrons. The results of the college entrance board examinations in June was most satisfactory.

The large gymnasium and field house is nearly completed. The present plan is to dedicate the building on Founders' Day, November 1st.

The faculty has been strengthened by the coming of four experienced teachers. Personal supervision is one of the important features of the work at Howe.

Two handsome windows have been added as class memorial gifts to the chapel. A new lighting system is being developed for installation in the near future.

### NEW HEAD OF MANLIUS SCHOOL, N. Y.

MANLIUS, N. Y.—Col. Guido F. Verbeck was elected head of the Manlius School (formerly St. John's Military Academy), at Manlius, by the board of trustees to succeed his father, the late Brig. Gen. William Verbeck. General Verbeck died about a month ago after having been at the head of Manlius since 1888. Col. Verbeck will hold the title of superintendent



NEW HEAD OF MANLIUS SCHOOL

Col. Guido F. Verbeck, who succeeds his father, the late Brig. Gen. William Verbeck, as head of the Manlius School, Manlius, N. Y.

which he had for many years, having been associated with his father in the administration of the school for more than twenty years. Bishop Fiske is president of the board. Col. Verbeck has been elected a vestryman of Christ Church, of which his father was for many years senior warden. Construction of a new chapel at the

school as a memorial to Brig. Gen. Verbeck has been decided upon by members of the Manlius Old Boys' Association, the alumni of the school.

Founders' day, the sixty-first anniversary of the founding of the school, was observed on Wednesday, October 1st. The Rev. Dr. Herbert M. Clarke of Syracuse, a retired university professor, who was head boy at Manlius in 1871, was guest of honor.

### SEATTLE PRIEST RENOUNCES MINISTRY

SEATTLE, WASH.—The Rev. Dr. John A. Staunton of St. Michael's Church has renounced the ministry of the Episcopal Church, giving as grounds for his renunciation his strong disagreement with the pronouncements of the Lambeth Conference.

Fr. Staunton is well known for his work among the Igorots at Sagada in the Philippine Islands, which he left about six years ago. For the past five years he and Mrs. Staunton have lived in Seattle where he took charge of the small frame chapel of St. Michael in one of the poorer parts of the city. In connection with this he endeavored to do social service work with two old houses as headquarters, but after two years or so he informed his friends that it was not a success. After the chapel and neighboring property had been condemned to make way for improvements St. Michael's Mission was given a home in two side rooms at Christ Church in the University district of Seattle. Here also Fr. Staunton rented a house as a dormitory for students. This, however, has not been very successful and at the present time is in considerable debt, which has been assumed together with the control of the institution by the Max Garrett Club, another organization sponsored by



CHILDREN'S WARD

Part of the new Dorey Pavilion recently opened at St. Luke's Hospital, Manila, P. I.



NEW PAVILION

The new Dorey Pavilion for the Children's Ward recently opened at St. Luke's Hospital, Manila, P. I.

### NEW PAVILION AT ST. LUKE'S HOSPITAL, MANILA

MANILA, R. I.—The new Dorey Pavilion has recently been opened at St. Luke's Hospital, Manila, for children. The new ward is a large square structure with windows on three sides and a large open porch for sunbath treatment. The nurse in charge has a desk in the center and is practically surrounded by children's beds. She is therefore conscious of practically every move made by her tiny patients. A small isolation ward is ar-

ranged for the protection of other children from infectious diseases. Another small room is equipped for milk formulas, stove and ice box and everything necessary for the preparation of the children's food. A section of the porch is uncovered and the remainder is fitted with canvas curtains to shut out rain, wind, or too much sunlight.

The veranda is fitted with gifts that have been made over a period of years, at Christmas, by the Rotary Club of Manila, chairs and tables for the use of little ones sufficiently convalescent to sit

up, lawn swings and the awnings that are such a protection in bad weather. Pictures on the walls are gifts to the ward by Manila patients in memory of children they have lost. The money for the erection of this new ward was raised under the able direction of Mrs. Halsted Dorey—by means of a "Paseo de Las Islas," a miniature village, at the carnival held in Manila two years ago. An equal amount was given from the proceeds to the Spanish Hospital at San Pedro Macati, on the outskirts of Manila.



Fr. Staunton. For about three years he operated a printing press in Seattle and produced and widely distributed large quantities of literature in support of his teaching and activities, but for the past two years this activity has ceased.

Able and assiduous, Fr. Staunton was respected and loved even by many who did not agree with his extreme presentation of the Church's teaching and practice. His defection from the Church caused little surprise among those who knew him.

Fr. Staunton has accepted a position as teacher of English at Notre Dame University, where he was preceded by his brother, Henry C. Staunton, who was deposed from the ministry by the Bishop of Central New York in 1926.

### SEABURY DIVINITY SCHOOL OPENS

FARIBAULT, MINN.—The Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, and president of the board of trustees of Seabury Divinity School, was the celebrant at the opening Communion service of the school on September 23d. The Rev. Frederick F. Kramer, warden, preached the sermon.

Seabury has opened with seventeen enrolled in the theological department, and ten in the academic department.

The program of repairs and improvement of the buildings, begun two years ago, has been completed for the opening this year. In addition, new volumes have been added to the school library.

According to the warden, the Carleton-Seabury plan is meeting with success. It is believed that it has brought an increase of Church students to Carleton. Last year there were about one hundred Church students attending that college, and this year the number is expected to reach 150. The Seabury students, who have had little or no previous academic training, take work for their arts degree at Carleton, afterward taking their theology at Seabury. Some of the pre-theological students are living at Seabury Hall.

The faculty at Seabury is unchanged in personnel. Various outside lecturers and preachers have been secured to speak to the students during the school year.

### RENOVATIONS AT GRACE CHURCH, NEW YORK

NEW YORK—During the summer important changes and renovations have been made in the extensive buildings of Grace Church, at Broadway and Tenth street.

The old brick building long used by John Wanamaker as an annex for employes' lunch room and other purposes at the northwest corner of Fourth avenue and Tenth street, the site of which was acquired by Grace Church last winter, has been torn down and the space added to Huntington close, which is unique in the crowded length of Broadway as a garden of grass and flowers.

The third floor in Grace House, the building between the church and the rectory which is used for parish offices, has been remodeled and beautified as a gift of Francis G. Landon to carry out the desire of his daughter, Mrs. Adelaide Landon Roddy, who previous to her death in August of 1929 had been a member of the staff of Grace parish and a leader in its work among girls and young women.

The chantry of Grace Church, which adjoins the church building to the south, has also been completely renovated in its

interior. The work was made possible by special gifts from a number of parishioners, made last spring in response to a message from the rector to the congregation.

### BISHOP ABBOTT NOW RECTOR OF LEXINGTON, KY., CHURCH

LEXINGTON, KY.—By unanimous action of the vestry, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, has been appointed rector of the Church of the Good Shepherd, Lexington, for the next two years, to succeed the Rev. Charles S. Hale, resigned.

Bishop Abbott has just completed his annual visitation of the Eastern mountains. This week he is conducting a mission at St. Mary's Church, Middlesboro.

### CALIFORNIA CHURCH CONSECRATED

ELSINORE, CALIF.—On Sunday morning, September 7th, the new memorial Church of St. Andrew-by-the-Lake was consecrated by the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of Los Angeles. The church, completely equipped with all furnishings and service books, was given by S. H. Burton, of this city and Pasadena, in memory of his wife, Ellen Webb Burton. The sermon at the consecration service was preached by the Rev. Spence Burton, S.S.J.E.L., of Boston, a cousin of the donor.

The new church is of Spanish Mission architecture, with roof and floor of red tile. It cost about \$10,000 and will seat 100 worshippers. The church was built on a lot previously given to the mission by J. B. Lehigh.

St. Andrew's is one of four missions in as many towns at the foot of the San Jacinto Mountains in charge of the Rev. Robert M. Hogarth of Hemet.

### UNIVERSITY OF SOUTH BEGINS SEVENTY-FOURTH YEAR

SEWANE, TENN.—The University of the South began its seventy-fourth session on Thursday, September 18th, with eighty new men in the academic department, eleven new men in the Theological School, and a total of eighty-five cadets at the Sewanee Military Academy. This is felt to be encouraging in view of the financial depression throughout the country.

The Rev. Ellis M. Bearden, recently of Warrenton, Va., has returned to the Sewanee Military Academy to be again chaplain to the cadets.

The chaplain of the university, the Rev. Moultrie Guerry, son of the late Bishop Guerry, who himself was chaplain for fifteen years at Sewanee, was assisted in the corporate Communion service, Sunday, September 21st, by Chaplain Bearden, former Chaplain Raimundo deOvies, dean of the cathedral in Atlanta, and the dean of the Theological School, Dr. C. L. Wells.

### DEAN O'MALLEY OF ALBUQUERQUE RESIGNS

ALBUQUERQUE, N. MEX.—The Very Rev. Henry R. A. O'Malley, dean of St. John's Cathedral since 1924, resigned his position on Friday, September 26th, on account of ill health.

Dean O'Malley was born in Ontario, Canada, May 29, 1869, receiving his education at the Toronto University and at Wycliffe College. He came to the cathedral from St. Stephen's Church, Denver, Colo., where he had been rector since 1901.

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### WIFE OF MILWAUKEE RECTOR IN MOTOR ACCIDENT

MILWAUKEE—Mrs. William H. Frost, wife of the Rev. W. H. Frost, rector of St. Andrew's Church, Milwaukee, while enroute to Dubuque, Ia., with her son, John, had an accident near Shullsburg, Wis., Monday, September 22d. The car was destroyed. The injuries, though painful, are minor.

### HYMN TO BE DEDICATED TO BISHOP ANDERSON

OAK PARK, ILL.—A Hymn for Airmen, written by Roxane Seabury Wright, is to be dedicated to Bishop Anderson (in memory of his son, Patrick Charles, who was killed in the aviation service in France) on November 9th, the Sunday before Armistice Day, in Grace Church, Oak Park. The rector will have it sung and copies will be placed in the hymnals.

It is the wish of the committee in charge that many Chicago churches co-operate in this by using the hymn on the same day. Copies of the words of the hymn will be sent gratis to any parish unable to pay for them, or they may be purchased at a nominal rate in packages of 100 each from Mrs. Percy Bennett Wright, Box 155, Carmel-by-the-Sea, Calif.

### CLERGY OF INDIANAPOLIS MEET

INDIANAPOLIS, IND.—On Monday, Tuesday, and Wednesday, September 22d, 23d, and 24th, the Bishop of Indianapolis, the Rt. Rev. Joseph M. Francis, D.D., held the annual conference of the clergy. It has been the custom of Bishop Francis to meet his clergy in conference each fall on the anniversary of his consecration. The leader of the conference was the Rev. C. E. Snowden, executive secretary of the field department. The subject was The New Day. The Rev. E. Ainger Powell of Evansville, the Rev. G. G. Burbank of Richmond, and Archdeacon Burrows of Indianapolis were leaders of the diocesan sections of the program. Bishop Graves of Shanghai spoke on the needs of the mission work.

### ORTHODOX USE PARISH CHURCH AT GALESBURG, ILL.

GALESBURG, ILL.—The Rev. John Panos, of the Orthodox Church from Moline, invited the members of his parish in Galesburg recently and used Grace Church, of which the Rev. R. Y. Barber is rector, to celebrate a requiem for the late Sam Glavis, who died in Athens where he had gone to settle up an estate. A wedding and baptism will also be held in the church in the near future. Several of the Orthodox children are in the Church school and help with the other work of Grace parish, and the friendliest feeling exists between the two parishes.

The department of religious education of the diocese has started a ten-week training school for teachers by having the two parishes in Galesburg and the schools from Kewanee and Monmouth join in the venture. The Rev. Dr. John E. Almfeldt and Miss Ruth Bruington are giving the two courses on Bible in Outline and Story Telling. Miss Nellie Smith, the diocesan director of religious education, is the substitute teacher and general supervisor, while the Rev. R. Y. Barber is the dean. Fifteen teachers have enrolled and it is hoped that a number will secure credits from the National Department of Religious Education.

### ANNIVERSARY OF CHURCH AT BETHLEHEM, PA.

BETHLEHEM, PA.—On August 29th, fifty-nine years ago, the cornerstone of Trinity Church was laid. The rector, the Rev. Merrill M. Moore, and his congregation have decided to make the sixtieth year the "finest" in Trinity's fine history. All the organizations and the membership as a whole are to work together with a new spirit of loyalty and devotion to bear convincing testimony to the community that Trinity is indeed a true church. Instead of a one-day celebration in honor of the event, it is to be a year of greater effort and consecration for the entire congregation.

On August 1st, Miss Mary Wallace began her duties as director of religious education. She is to devote all her time to the Church school and the young people.

### BARKER HALL, MICHIGAN CITY, IND., OPENS

MICHIGAN CITY, IND.—With a total of 315 reservations made for the banquet in the new Barker Hall, at 6:30 o'clock on Monday, September 22d, plans for the structure's opening activity journeyed toward success. The Rev. Dr. Arthur T. Rogers, rector of St. Mark's Church, Evanston, Ill., was the speaker. The banquet was the first event held in the recently completed building. All of the fifty rooms were placed in order and were open for inspection.

The setting of the banquet was unusual in that thirty round tables were used. They were resplendent with new linen and with new china marked with the crest of Trinity Church and Barker Hall. Gleaming new silverware also added a note of beauty to the tables.

One of the most unique facts about Barker Hall, and one which provokes a multitude of comments, is the vast space which the structure encloses. Although imposing in size from the exterior, the interior completely surprises its visitors by presenting unbelievable and unexpected space.

Although it is a difficult task to select certain points of interest in Barker Hall, due to its uniform beauty and magnificence, a few unusual marks of distinction are worthy of mention. The person who travels through this remarkable edifice is bound to be impressed with the unique splendor and individuality displayed.

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### PLANS FOR FIFTH CATHOLIC CONGRESS

**BUFFALO, N. Y.**—Arrangements are completed for the fifth Catholic Congress which meets in Buffalo, Tuesday, Wednesday, and Thursday, October 28th to 30th. The Hotel Statler will house the Congress and all regular meetings will be held there. As no church in Buffalo is large enough, the Congress service will be held in the Elmwood Music Hall. This service will be broadcast over a national network and many of the Congress sessions will also be sent out by radio. A short statement of the aims and objectives of the Congress will be broadcast on October 26th between 6:15 and 6:30 P.M.

The fifth Congress follows the precedent of the others and confines itself to a single definite subject: The Church: The Body of Christ. There will be but four sessions and only eight papers in all in order that much time may be given for informal discussions and for worshipping together. This year great emphasis will be given to the devotional aspects of the Congress.

Owing to a change of dates in the meetings of provincial synods, the Presiding Bishop will be represented at the Congress by his assessor, the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota.

The permanent Congress office is at 94 Broadway, New Haven, where information may be obtained and reservations made.

The program is as follows:

#### MONDAY, OCTOBER 27:

Registration and information bureaus will open at 4 P.M.

#### TUESDAY, OCTOBER 28:

Low Masses in Congress churches 6:30 through 8:30 A.M.

11 A.M.—Missa Cantata: St. Paul's Cathedral. The closing service of a Novena and Cycle of Prayer for the Congress in local churches.

1 P.M.—Trip to Niagara Falls.

4-6—Informal reception and tea in the Ball Room, Hotel Statler.

#### 8:15—OPENING SESSION OF CONGRESS

The Congress will be called to order by the honorary president, the Rt. Rev. David L. Ferris, D.D.

Address of Welcome: The Bishop of Western New York.

Chairman of the sessions: The Rt. Rev. Benjamin F. P. Ivins, D.D.

General Theme of Papers: The Church: The Body of Christ.

Christ, The Head of the Body: The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey.

The Holy Spirit, the Life of the Body: The Rev. Robert D. Crawford, rector, St. Barnabas' Church, Omaha, Neb.

#### WEDNESDAY, OCTOBER 29:

Low Masses in Congress churches 6:30 through 8:30 A.M.

10:30 A.M.—The Solemn High Mass: Elmwood Music Hall.

3 P.M.—SECOND SESSION OF CONGRESS.

The Priesthood and the Body of Christ: The Rev. J. Gregory Mabry, rector, Holy Cross Church, Kingston, N. Y.

The Eucharist and the Body of Christ: The Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia.

7 P.M.—CONGRESS DINNER.

Chairman: Frank B. Baird of Buffalo. Speakers: Prof. Chauncey Brewster Tinker of Yale University; A. duPont Parker of Philadelphia.

#### THURSDAY, OCTOBER 30:

10:30 A.M.—Solemn High Mass, St. Andrew's Church, with intention for the Religious Orders. Preacher: The Rev. Shirley C. Hughson, Superior, O.H.C.

2:30 P.M.—THIRD SESSION OF CONGRESS.

The Scriptures of the Body of Christ: The Rev. Cecil J. Stuart, rector, St. Thomas' Church, Toronto.

The Faith of the Body of Christ: The Rev. William H. Dunphy, professor of dogmatic and moral theology, Nashotah House.

8 P.M.—FOURTH SESSION OF CONGRESS.

The Moral Witness of the Body of Christ: The Rev. Robert Scott Chalmers, rector, Grace and St. Peter's Church, Baltimore, Md.

The Body of Christ and the World Today: The Rev. Shirley C. Hughson, Superior, O.H.C. Closing address by the chairman.

#### FRIDAY, OCTOBER 31:

Low Masses in Congress churches, 6:30 through 8:30 A.M.

### ERIE CLERGY CONFERENCE

**NORTH EAST, PA.**—The annual clergy conference of the diocese of Erie was held at St. Barnabas' House, North East, from Monday evening, September 22d, to Wednesday noon, September 24th, the Bishop of the diocese, the Rt. Rev. John C. Ward, D.D., just recently returned from Lambeth and other parts of Europe, was chairman of the conference. Bishop Ward, in the opening address, told the purpose of the conference.

The Church's program, especially as it concerns the coming nation-wide campaign, was presented with charts of the trends in giving and the distribution of the budget dollar by the Rev. Robert P. Frazier, field secretary of the National Council.

The project of Erie in the advance work program having been carried out at St. Paul's Church, Farrell, in the building of a new parish house, the priest-in-charge of that work, the Rev. Sisto J. Noce, was asked to tell what effect the new parish house had on his work among the foreign-born.

It was the good fortune of the conference to have on the program the Rev. Dr. John Rathbone Oliver, author of *Fear, Victim and Victor*, *Foursquare*, and *Rock and Sand*. Dr. Oliver presented the subject, Mental Illness and Maladjustment and What the Parish Priest Ought to Know About It.

The diocesan program for 1931 was presented by the Very Rev. Martin Aigner, D.D., chairman of the department of missions, and the work that the Laymen's League has done and plans to do in 1931 was presented by Cyrus F. Mackey. The Ven. H. W. Foreman was introduced to the conference as the new archdeacon of Erie. Captain Becker and Cadet Bennett of the Church Army, who are working in the diocese this fall, spoke of their work as "sheep dogs of the Church." Brothers Gouveneur, Charles, and George, hosts to the conference, spoke at its close, of the way in which the clergy could cooperate to make their work known to the lay people of the Church.

The opening day of the conference was the ninth anniversary of Bishop Ward's consecration, and the good wishes and congratulations of the diocesan clergy were expressed by Dean Blodgett and Dr. Aigner.



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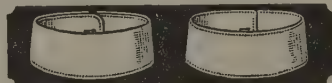
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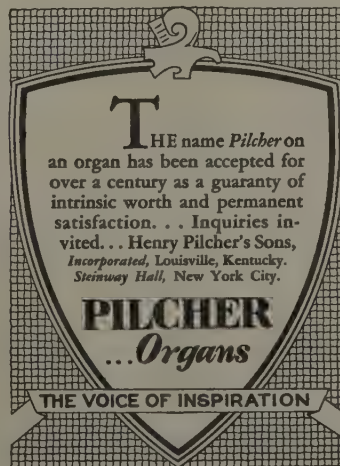


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## MISSIONARY CONFERENCE AT GRAND RAPIDS

GRAND RAPIDS, MICH.—Eighteen clergy and twenty lay people attended the annual fall missionary conference at St. Mark's Pro-Cathedral, Grand Rapids, September 24th and 25th. The Rt. Rev. John N. McCormick, D.D., Bishop of the diocese, conducted a devotional service for the clergy, after which, with Dean Jackson as chairman, addresses were given by the Rev. Dr. R. W. Andrews of Japan and Archdeacon Poyscor of the diocese of Marquette. The Rev. F. G. Deis, representing the National Council, gave some important figures regarding the financial progress of the Church. Supper was served to over 200 people at Grace Church, following which the Bishop gave an account of the Lambeth Conference. The Rev. E. G. White of Ionia showed movie films of the diocesan summer conference, and of scenes in London, including Bishop McCormick at Lambeth Palace. On Thursday morning the Bishop celebrated a Requiem Mass at St. Mark's Pro-Cathedral, assisted by Archdeacon Vercoe and Dean Jackson, for the late Bishop Leonard. At the morning session Harry C. Angell, treasurer, presented an account of the missionary offerings to date, which was followed by discussion regarding methods of raising funds. Archdeacon Poyscor told interesting stories of human interest connected with his work and Fr. Andrews gave an interesting account of the work at Ashikaga, with its needs. Fr. Deis reported that the \$7,500 asked for that field had been pledged. The Bishop described the project assigned to the diocese at Lubbock, North Texas, and commended the Faith and Youth movement initiated by the Brotherhood of St. Andrew.

## BROTHERHOOD NEWS

PHILADELPHIA—The response to the Faith and Youth Program offered by the Brotherhood of St. Andrew recently has been widespread and enthusiastic. At the meeting of the clerics of Long Island on September 23d, it was adopted for use in the diocese, following similar action in the diocese of Washington. Bishop Ward is presenting it to the clergy of the diocese of Erie and similar action is being taken in other dioceses. At the meeting of the synod of the Sixth Province, September 30th to October 1st, the program was presented by G. Frank Shalby of Denver, former general secretary of the Brotherhood, and others. In the Third Province, meeting in Philadelphia October 31st, the presentation will be made by H. Lawrence Choate, of Washington, president of the Brotherhood, and it is expected that it will also be considered at the meeting of the department of religious education. Mr. Choate will again present it at the synod of the Fourth Province and Leon C. Palmer, general secretary of the Brotherhood, will present it at the synod of the Seventh Province, meeting in Little Rock.

Two conferences on Brotherhood work, especially among juniors, will be held in October, one at Charlotte in the diocese of North Carolina on October 9th, and the other, on the following day, at Columbia, S. C.

Beginning on Sunday, October 12th, at Charleston, Leon C. Palmer, general secretary of the Brotherhood, will make a tour of the diocese of South Carolina under the auspices of the diocesan commission on evangelism, for the purpose of helping parishes that desire to organize Brotherhood Chapters.

At a meeting of Brotherhood leaders and others interested in camping for boys, held at Oberlin, Ohio, recently, a national Church Boys' Camp Association was formed, with the Rev. Irwin C. Johnson of Detroit as president and Leon C. Palmer of Philadelphia as secretary.

## PLAN TUCKER MEMORIAL AT VIRGINIA BEACH, VA.

VIRGINIA BEACH, VA.—At a recent meeting of the vestry of Galilee Church, in the diocese of Southern Virginia, it was unanimously voted to surname the church, "The Bishop Tucker Memorial."

Bishop Tucker inaugurated the first services in his summer cottage, on the boardwalk.

Later a small building was erected, appropriately called Galilee Church. The Church was served by visiting clergy in its earlier days. The present rector is the Rev. Reginald W. Eastman who began his rectorship January 1, 1930, coming from St. Mary's Church, Gatesville, N. C.

The first church building proved inadequate for the summer congregation, which increased with the growth of the Beach, and a new church was built, the work being completed in 1926.

A tablet of bronze was placed on the wall of the Church that year which reads as follows: "This building is erected in loving recognition of the service, and Godly leadership of our beloved Bishop, the Rt. Rev. Beverley Dandridge Tucker, D.D., LL.D., 1926."

The Church is nearly half paid for and the rector is endeavoring to raise the \$12,000 due, partly by soliciting outside aid, so that the Church may be consecrated in the near future.

Bishop Tucker always took a keen interest in Galilee Church and its services, and in a very particular sense was the Father in God of that small part of his diocese.

## CONFERENCES IN SPRINGFIELD

SPRINGFIELD, ILL.—Two of the conferences, under the auspices of the field department of the diocese of Springfield, were held the past week—one of them at Lincoln, on September 23d, and the other at Granite City, on September 24th, the Rev. Robert H. Atchison of Alton, diocesan chairman of the field department, presiding. The National Council sent as its representative the Rev. Franklin J. Clark of the Church Missions House staff.

The Rev. Mr. Clark made several helpful and illuminating addresses, featuring the Call of the Church to its World-wide Mission.

The conferences went on record, asking the field department to get out an illustrated folder, descriptive of how money

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raised in the diocese was spent, in order that the information might be passed along to the individual members of the Church congregations. The Bishop expressed his interest in the problems and the joys of the diocese by being present throughout both sessions, and his contribution to the meetings was one out of a long and varied experience as a worker in this particular field.

The third field conference was scheduled to be held at Centralia, on October 1st, under the leadership of General Missionary McCalla, who was assisted by Archdeacon Gunn.

CONFERENCE OF CLERGY AND LAYMEN IN NORTH TEXAS

SWEETWATER, TEX.—The clergy and lay conference, the council of advice, and the executive committee of North Texas held their annual meeting at St. Stephen's Church, on Thursday, September 25th. The Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, was the celebrant at the Holy Communion, opening the conference, assisted by the Rev. Alexander B. Hansen, priest-in-charge of St. Stephen's.

Topics for consideration during the conference were: Evangelism and Recruiting, Our College Student Opportunities, The Advance Work Program, The Every Member Canvass, Rural Work and Correspondence Sunday School, Convocation Program, and the Young People's Summer Conference. The Bishop urged the study of Our Expanding Church for the clergy and the different organizations of the district.

The conference closed with the service of Evening Prayer, Confirmation, and an interesting and instructive discourse on Problems of a College Chaplain, by the Rev. Bradner J. Moore of Lubbock.

CHURCH WORK AMONG THE DEAF

BALTIMORE, Md.—The reinforcement fund, established a year ago by the Incorporated Conference of Church Workers among the Deaf in the United States, to encourage bright and intelligent young men to study for the ministry and to aid and extend present and future work, has reached \$3,108.58.

As soon as the fund has reached a total of \$15,000 it will be doubled by a gift of a similar amount from Mrs. Thomas Fleming, Jr., of California, a sincere friend of the work.

FEDERAL COUNCIL'S PEACE PROGRAM

NEW YORK—All Churches are being invited by the Federal Council's commission on International Justice and Goodwill to join in observing Armistice Sunday, November 9th. In referring to the responsibility of the Churches in the present world situation, the commission says, "The Churches are facing today a unique opportunity and duty. They, more than any other single institution, can educate the millions to understand and appreciate the signs of the times. Faith in a warless world is called for. Courage to work and sacrifice for it must be aroused. Faith and courage, understanding and determination, these are the keys to the new world in which wars shall be no more and the energies of the nation shall be turned to the achievement of justice, righteousness, joy, and fullness of life for all. These great educational tasks are peculiarly appropriate for the Churches."

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

LUTHER PARDEE, PRIEST

CHICAGO—The Very Rev. Luther Pardee, 83, former dean of the Cathedral of SS. Peter and Paul and senior priest of the diocese of Chicago, died at his home here Monday night, September 22d. Dean Pardee had been in failing health for some time and passed quietly to his rest.

Dean Pardee's condition became serious last week, when Bishop Griswold was called to his bedside immediately after his return from Richard's Landing.

Funeral services were held at St. Peter's Church, Bishop Griswold officiating. Bishop Stewart was the celebrant at the Requiem Mass. Assisting in the service were the Rev. J. H. Parsons, the Rev. H. L. Bowen, and the Rev. J. H. Edwards. Clergy of the diocese made up the choir and acted as pallbearers. Interment was at Graceland Cemetery.

Through his long ministry Dean Pardee distinguished himself as a pastor and preacher. He devoted himself untiringly to personal work. His ministry of more than fifty-six years was spent entirely in Chicago and suburbs. He retired several years ago and since has resided with a sister, Mrs. H. N. Cooper.

Dean Pardee was born in February, 1848. He attended Racine Grammar School from 1864 to 1870, during the rectorship there of Dr. DeKoven. From Racine College in 1870 he received the degree of Bachelor of Arts, and in 1874 that of Master of Arts. He also attended General Theological Seminary in 1874 and was ordained deacon by Bishop Robertson the same year. In 1876 he was advanced to the priesthood by Bishop McLaren.

After ordination Dean Pardee became rector of Calvary Church, West Monroe street. He remained there until 1885, when he became a member of the staff at the cathedral. In 1891 he accepted the rectorship of St. Paul's Church, Austin, where he remained until 1898. Then he went back to the cathedral as dean, a post which he left in 1902. He accepted the rectorship of St. Elizabeth's Church, Glencoe, in 1904. For thirty-two years he was secretary of the diocese of Chicago.

ERNEST T. BOND

NEW YORK—Ernest T. Bond, organist and choirmaster of Holyrood Church, died early Monday morning, September 22d, of a heart attack at his home. He was 57 years old.

Just before retiring he was seized with a severe heart attack, but a hastily sum-

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moned physician was able to give him relief. Toward daybreak, however, a second attack seized him, from which he failed to recover. The doctor pronounced the disease as angina pectoris.

Mr. Bond was born in England and educated at North London Collegiate School and at Cheltenham. He was a soprano soloist of the choir at Worcester Cathedral when he was a boy and later served as organist at St. Werburgh's Pro-Cathedral and at St. Michael's Church, Derby.

Coming to the United States in 1908, Mr. Bond passed ten years as organist and choirmaster at Christ Church, Hudson, and as long in the same capacity at St. Peter's Church, Peekskill, one of the first American churches to adopt a boy choir. Two years ago he came to Holyrood Church.

For seven years he had been supervisor of music in the Peekskill schools and for the last thirteen years had held the chair of music at Peekskill Military Academy. For ten years he had been conductor of the Peekskill Choral Club, a mixed chorus of 100 voices, affiliated with the Westchester Choral Society under the direction of Albert Stoessel.

Surviving him are his widow, Mrs. Lydia Gertrude Bond, and a daughter, Lydia Gwendolyn Bond. Funeral services were held in Holyrood Church on Thursday, with the rector, the Rev. Arthur P. S. Hyde, officiating.

#### SAMUEL A. GREGORY

EAST HAMPTON, N. Y.—Samuel A. Gregory, former Mayor of this village for five years, and at the time of his death president of the Osborne, Thompson and Gregory Corporation, died early Thursday morning, September 25th, at his home in his 68th year. Funeral services were held on Monday, September 29th, in St. Luke's Church, of which he was clerk of the vestry. The rector, the Rev. William A. Grainger, conducted the services. Mr. Gregory is survived by his widow, who was Miss Ida M. Merrill before her marriage.

#### A HEALTH CRUSADE IN LIBERIA

NEW YORK—What with contagious skin diseases, eye troubles, hookworm, and other things, Olive Meacham in Cape Mount, Liberia, felt she simply must get the thirty small children in the school up off the floor at night, where they were accustomed to sleep in the soiled dresses they had worn all day.

Paid for by special gifts from an Auxiliary in Oregon, beds were made by the boys of the mission, at a cost, including blankets where needed, of about four shillings a bed, made mostly out of old packing-boxes with chicken-wire springs and three layers of native mats for mattresses.

"So last night," Miss Meacham writes, "they slept in state, even with night-gowns sent by the Auxiliary who sent our clothes box this year. And before going to bed they were washed with soap sent by the diocese of California, and dried on towels from Olympia! All of the specials I have received have gone into a health crusade, especially against skin diseases, and ailments of the eyes, ears, and teeth, and worms of different kinds."

On the principle that "no African child is ever well enough nourished," Miss Meacham was also giving the littlest ones cod liver oil—a gift from New York—on their morning rice. They don't mind.

Dr. Fritz Ronnefeldt at St. Timothy's Hospital has been a tremendous help in the health crusade. He recently completed his first year there. Not long ago he had a patient, one of the House of Bethany girls, who had pernicious anemia, due to hookworm. He had cleared out all the trouble and was feeding the girl up to normal weight when her family came and took her away. In their home they sweated her, fed her strong bush medicine, tied charms all about her, and before long she died.

Another girl from the House of Bethany had been ill for a month. On a day when she had a temperature of 105, the family, who live in a particularly unhealthy location, came and took her away, crossing the lake in an open canoe. They had just gone the day when Miss Meacham was writing. (Miss Meacham, since the above was written, has been transferred to Clay Ashland, to take charge of Bromley School.)

Dr. Ronnefeldt's report for one recent month at St. Timothy's Hospital shows 158 patients.

The peculiarities of running a hospital in Liberia can hardly be imagined by those who have not tried it. "Even after a year here," the doctor writes, "all this work is still at the beginning of what I hope to make it. There are so many problems of organization, each one asking for a different solution from what similar problems would be at home, and making thorough study necessary before you find what you could call a standard solution."

One of the worst difficulties in such hospitals is that the cases which are in the majority are those which for a permanent cure demand treatment at regular intervals over a fairly long period, but the patients, as soon as their acute distress subsides, no longer appear and all the work is wasted. Dr. Ronnefeldt is working out with native chiefs a plan for systematic treatments by groups in the villages from which such patients come.

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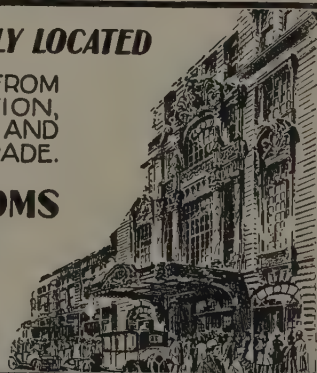
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## NEWS IN BRIEF

**BETHLEHEM**—The two convocations of the diocese met for a three days' conference at St. Stephen's Camp on the Susquehanna River. This camp is owned by St. Stephen's Church, Wilkes-Barre. Dr. Easton of the General Theological Seminary gave three lectures on the historic background of the teaching of our Lord as found in the New Testament. James M. Miller of the national field department gave three lectures on the program of the Church. The Bishop gave his impressions of the Lambeth Conference. The Archdeacon held three conferences on the diocesan program for the fall and winter. The meetings were well worth while and more than fifty of the clergy attended with a number of their laymen.

**CENTRAL NEW YORK**—The Young People's Fellowship of Zion Church, Rome, is proud of some practical results secured for the parish. Eight Church school teachers, six young men ushers at morning and evening services, servers for every celebration, both on Sundays and Holy Days, have been recruited from the fellowship. One member is a postulant for Holy Orders, another young woman is going to work among the mountain people of West Virginia, another is serving as a cadet in the Church Army and will soon take up work in the diocese of Nebraska. The Rt. Rev. E. H. Coley, D.D., Suffragan Bishop, made a special visitation to Grace Church, Carthage, on September 21st to institute as rector of the parish the Rev. Henry W. Bell. Following the celebration by the rector Bishop Coley gave an address. Several of the clergy from this diocese attended the seventh regional conference on rural work at Hoosac School, Hoosick, N. Y.—The diocesan assembly at the Daughters of the King will be held in All Saints' Church, Syracuse, on October 6th. A new pipe organ has been secured for St. Philip's Church, Syracuse, built by the Rev. W. S. Stevens, rector of St. Matthew's Church, Moravia, N. Y.—Renovations in Emmanuel Church, Norwich, included a thorough overhauling of all the stained glass windows, the placing of two new ones over the north entrance, the transoms altered to give more efficient ventilation, and a complete renovation of the exterior woodwork of the plant.—On September 11th Bishop Fiske consecrated St. John's Church, Marathon, where the mortgage debt had been paid entirely by the people, without outside assistance.—History was made in St. John's Church, Champion, in August, when for the first time in thirty years a Church school met. Another event of interest to the people was the appearance of a choir for the first time in ten years. This work is in charge of the Rev. Frederick C. Ransier.—A new alms bason for use in the Church school has been presented by one of the classes of Grace Church, Cortland.—Gerald F. Stewart, organist and choirmaster of Trinity Church, Watertown, has resigned after twenty years of service. The choir honored him with a dinner and a purse of gold.

**EAU CLAIRE**—Bishop Wilson has issued invitations to the clergy of his diocese to spend Tuesday, October 7th, with him at the cathedral parish house. There will be a celebration of the Holy Eucharist at 7:30. After breakfast the day will be spent in quiet conferences, the clergy being invited to discuss the Lambeth Conference and matters of diocesan and parochial importance. Monday night, October 6th, there will be meetings of the standing committee and the executive board. Sunday, September 14th, Bishop Wilson preached in Christ Church Cathedral and gave a resumé of the Lambeth Conference.

**FLORIDA**—The executive council of the diocese is to hold its first meeting of the fall season in the diocesan headquarters, in Jacksonville, at noon, on Tuesday, October 14th. This meeting will be followed on Wednesday with a diocesan clergy conference in St. John's parish, Jacksonville. The Holy Communion will be celebrated in the parish church at 9:30 A.M., after which the conference will convene.—The Woman's Auxiliary of the diocese has already responded to the relief of the sufferers in Santo Domingo City. The Ven. William Wyllie and family went to the Dominican Republic direct from a charge in Jacksonville. Under these circumstances Florida feels that these consecrated workers are her special representatives. Something over \$100 in money has already been received for distribution by the Archdeacon, and several boxes of good clothing have been assembled and are ready for shipment.—The Woman's Auxiliary in Florida has adopted another scholarship girl and has sent her to the Margaret Tebeau School in Gainesville for the three years necessary to her graduation.

**GEORGIA**—The Savannah section, Council of Jewish Women, which for a number of years

sponsored the nutritional work in the public schools of the city, has decided to undertake a Big Sister movement, a national work.—Miss Sarah Johnson has been appointed executive secretary for the Savannah section. While not a Churchwoman, Miss Johnson has sung in St. Paul's volunteer choir long enough for them to feel that she "belongs" to them.

**INDIANAPOLIS**—September 21st, 104 laymen of Indianapolis were present at a dinner given for the Rev. C. E. Snowden, executive secretary of the field department of the National Council. Great interest was manifested in the Rev. Mr. Snowden's portrayal of the Church's task throughout the world.

**IOWA**—The Rev. C. Burnett Whitehead, under whose direction and leadership the new church and parish house at Mason City are being erected, announces two splendid gifts which have recently been given the church. Mrs. George Whitcomb of Northwood is giving the parish a beautiful three-manual pipe organ, to be known as the Ralph Waldo Emerson Decker memorial organ. The second gift is a Botticino marble altar and Communion rail which is being installed by the Spaulding-Gorham Company. The altar and white oak Communion rail are the gifts respectively of Mr. and Mrs. C. A. Cosgrave of Minneapolis who were former members of this parish.

**LOS ANGELES**—Bishop Stevens returned to the diocese from his trip to the Lambeth Conference and to the Passion Play at Oberammergau on September 24th, and presided over the monthly meeting of the diocesan executive council that afternoon.—The Los Angeles clericus resumed its meetings for the season at Trinity Church, Los Angeles, on September 22d. The Rev. C. Rankin Barnes, chaplain of Bishop Stevens, described the impressions made upon him by the Lambeth Conference as an observer in London.—On Sunday, October 5th, St. Matthias' Church, Los Angeles, will celebrate the twelfth anniversary of the rectorship of the Rev. Irving Spencer.—Parishioners of St. Michael's Church, Anaheim, have presented their new rector, the Rev. Dwight H. Dow, with a Chrysler-Plymouth automobile.—The new St. Clement's Church in the Spanish city of San Clemente will be dedicated by Bishop Stevens on October 19th.

**MASSACHUSETTS**—The Church and parish house of Grace parish, Everett, during the summer months has undergone extensive improvements and repairs. The buildings have been painted on the exterior. The Church edifice has been artistically redecorated on the interior. The rector, the Rev. William H. Pettus, has recently returned from a vacation in Europe. During the rector's absence regular services were conducted by the Rev. Charles O. Brown, rector of St. Cornelius' Church, Dodge City, Kans.

**NEW JERSEY**—Grace Church, Elizabeth, reopened this September after the completion of its interior decoration. A magnificent altar and reredos of marble and gold mosaic was installed, the gift of Mr. and Mrs. Edward B. Sexton of New York, in memory of Mrs. Sexton's mother, Mrs. Henrietta Grost Smith. Also ten new windows depicting the Life of Christ were installed. The rector went abroad earlier in the summer in order to complete arrangements for these memorials being installed. These memorials are to be dedicated October 5th.

**NORTH CAROLINA**—In the diocese a determined effort is being made to keep in touch with all the Church members within its borders. At a conference of college workers meeting in St. Mary's House, Greensboro, September 23d, a committee was appointed to find out the names of Church students scattered through the denominational colleges and the nurses' schools in the diocese. The diocese hopes this year to be able to keep in some touch, even if only through the mail, with all the students who are included in its bounds.

**NORTHERN INDIANA**—About 200 attended the parish dinner held in Trinity Church, Fort Wayne, Thursday, September 18th. Bishop Gray was the speaker, addressing those present on Unity in the Church.—The young people of the diocese held their annual meeting at Lake Wawasee, Saturday and Sunday, September 20th and 21st. Revision of the constitution was effected, officers were elected, and material on the Crusade of Youth was carefully considered.—A quiet day for the Woman's Auxiliary of the diocese was conducted by Bishop Gray in St. James' Church, South Bend, Wednesday, September 24th. Bishop Gray was celebrant and gave the meditations.—The executive board of the diocesan Woman's Auxiliary held its semi-annual meeting at St. James', South Bend, Thursday, September 25th.

**OKLAHOMA**—Five years ago St. Mary's Guild of Canon City undertook to send a young man

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NEW YORK—Reporters of social events take notice. A Chinese writer in the *Hankow Newsletter* finds new words for saying a pleasant time was had by all. "The gathering," he says, "burst into warm conversation and mixed freely with ease and cheer." The occasion was the eighth commencement of the Boone Library School, last June. The Nationalist Commissioner of Education made an address. Besides the Library School, Boone University, Boone Middle School, St. Hilda's School for girls, St. Lois' Junior Middle School for girls, and St. Phoebe's School for Biblewomen all had stimulating and enjoyable commencements.

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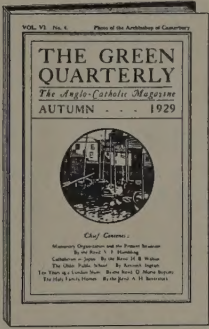
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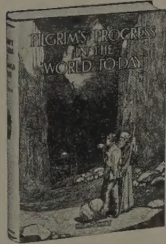
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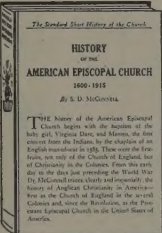
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